

1678

SIXE
SERMONS.

Preached by EDWARD
CHALONER,
Doctor of Divinitie, and Fellow
of ALL-SOVLES Colledge
in OXFORD.



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TO THE RIGHT
HONOURABLE,
WILLIAM,

Earle of PEMBROKE, Lord
HERBERT of Cardiffe, Lord Par
and Rosse of Kendal, Lord Marmion
and Saint Quintin, &c.

Chancellor of the Vniuersitie of Ox-
FORD, Lord Chamberlaine of his Ma-
jesties House-hold; Knight of the most
Noble Order of the Garter:

*And one of his Maiesties most honourable
Priue Councell.*

Right Honourable,

THese fruits of mine,
receiuing warm'th from
the good affections of
some friends, haue bud-
ded forth and blossom'd too early, to

A 2

With.

The Epistle Dedicatorie.

withstand either the Nips or Blasts
of this criticall Age, vnlesse your
Lordship shall vouchsafe to be so ho-
spitable, as to admit them within
your Walls, and make them secure vn-
der the Shadow of your protection.
For, to whom should they flye for
Patronage, but to our Honourable
Chancellor, vnder whose Branches
they both tooke Roote and grew vp; it
being the Ordinance of Nature, that
the same Hand which creates, should
conserue; and that the benigne In-
fluence which reignes at the Birth,
should bee propitious also in continu-
ing Life. Adde to these, the contents
of the Worke, which consisting of di-
uers pieces, as excitements to pie-
tie, maintenance of royall and
subordinate Authoritie, and a
vindicating of our Naioth's or
Nur-

The Epistle Dedicatorie.

Nurseries of Pictie and Knowledge, from the detractions of the Ignorant, may by vertue of your severall Relations, to God, the State, and Our Vniuersitie, challenge a greater share in your Lordship, then any other. Nor can I suspect (were these inducements wanting) your Noble interpretation of my boldnesse, considering that your Honor, whose studie is to expresse the vertues of ancient times in Life, hath for your zeale to Learning, noble Patternes in holy Writ, both to imitate and parallell. For what was Daniel, but Counsellor to a great Monarch, and Governour ouer the Schooles of the wisemen in Babylon? And what Obadiah, other then Ruler in a Kings House, and Patron of the Prophets, the Vniuersitie men of Israel? I, for mine

Dan. 2. 28.

1. King. 18.

3.

The Epistle Dedicatorie.

*mine owne part, since you succede
them in their Titles and Merits, shall
euer pray, that you may partake
with them in the Reward, that so, the
Diuine protection of the One may
attend you in this Life, and the
blessed memorie of the O-
ther Crowne you
hereafter.*

Your Lordships humbly
deuored,

ED. CHALONER.

Errata.

Pag. 17 *leg. Merces.* 26 *contayne, leg. containd.*
 64 *leg. Ieduthon.* 86 *lin antepenult. leg. Thus.* 89 *cir-*
ca medium, of leg. for. 93 *reches, leg. teacheth.*
 99 *Ecclesiasticall, leg. Enthysiafticall.* 104 *leg. Ru-*
cus. 117 *refine, leg. rescue. ibid. reconciling, leg.*
reconn ing. 123 *leg. affasting, dele on.* 126 *leg.*
Keyplerns. 137 *dele either. ibid. with, leg. which*
143 leg. Turner. 144 *lin. antepenult. dele that.* 149 *leg.*
Petrus. 153 *circa med. leg. no sooner.* 159 *leg de-*
fect. 168 *vnremarkable, leg. remarkable.* 174 *as*
leg. and. 184 *sayth he, bis leg say they.* 187 *leg.*
Rock circa med. 196 *as Hercules pillars, leg. as farre*
as Hets. &c. 202 *ἀπολεῖται, leg. ἀπτολογικῶς*
 204 *ruine, leg. reuiue.* 216 *disposing, leg. dispos-*
sessing. 288 *Verle leg. Verge.*



The Titles of the seuerall
S E R M O N S.

Babel, or the confusion of Languages.

Naioth, or the Uninerfitie Charter.

Ephesus common Pleas.

Iudahs Prerogatiues.

The Gentiles Creede.

*Pauls Peregrinations, or the Travel-
lers Guide.*



BABEL,
OR
THE CONFUSION
OF LANGVAGES.

GEN. II. vers. 7.

Goe to, let vs goe downe and there confound their language, that they may not vnderstand one anothers speech.

THe Holy Ghost hauing in the precedent Chapter, set downe vnto vs, the Propagation and Plantation of *Noahs* offspring, according to their Countries, Heads, and Families, vpon the face of the Earth: in this Chapter he proceeds,

B

ceedes,

Horat. car.
l. i. Ode 3.

ceedes, *Methodo Analytica*, by way of *Ascent*, from the Effects to the Causes of this so great a dispersion : and they were two, the one, *Malum culpa*, Mans impietie, which incensed God: the other, *Malum pœna*, Gods vengeance, which he inflicted vpon man. The offence which the sonnes of men committed against God, was that arrogant and presumptuous worke of building *Babel*, *Audax omnia perpetuens humana, ruit per vectitum nefas*. The vengeance which God tooke vpon Man, was the miraculous confounding of their Languages. The proceedings of both are described much alike. *Goe to*, say they, *goe to*, saith God, a kind of *Consultation* in either, but the scope and conclusion of the Consultations were contrarie, theirs was *Edificemus*, let vs build; Gods was *Confundamus*, let vs confound; to note that where God is not a *Builder*, he will be there found as a *Confounder*. Suppose the reliques of mankind, within little more then an hundred

dred yeeres, either in the Arke, for
twelue moneths continuance setting
no foote in the buried Continent, or
out of the Arke, and yet not daring
to descend *Armenias* Mountaynes, at
length increasing through that word,
which bade them multiply and reple-
nish the Earth, to bee compelled to
leauē *Ararat*, and iourning from the
East westward, to find a Plaine in the
Land of *Shinar*. This *Shinar*, as most
Geographers thinke, was a part of the
Garden of *Eden*, fruitfull for the wate-
ring of two most famous Riuer, *Ti-
gris* and *Euphrates*, fruitfull for the
temperate situation in regard of the
heavenly influence, fruitfull for the
nature of the soile, returning, if *Hero-
dotus* and *Plinie* may be beleecued, the
seede sowne in it beyond credulitie.
Who would not haue thought, that
Man lately preserued by Gods great
mercy from the tyrannie of the De-
luge, would now by feeling so fresh a
taste of his goodnesse, haue consecra-
ted vnto him some immortall monu-

ἡμῶν
μὲν το πᾶ-
ρῶν α-
ποδιδόι,
Herod. l. 1.
cap. 193.
Plin. lib. 6.
c. 19. 26.

August. de
Civit. Dei,
lib. 16. c. 4.

Horat. Car.
l. 1. Ode 3.

ment of gratitude and thankfulnesse? Who could haue imagined Mans affections to haue beene so obdurate, as not to performe some memorable act redounding to Gods glorie? When, behold, turning this blessing to a curse, they say one to another, *Goe to, let vs build*, *Non Deo sed nobis ipsis*, let vs build vs a Citie and a Tower, whose top may reach vp vnto heauen. What would vaine and humane presumption haue done, althogh it could haue built a Tower as high as heauen?

Tutam veramq; in cælum viam molitur humilitas, saith Saint Augustine, low humilitie is that which best conueyes vs vp to heauen. Their desire belike, was to leaue a monument to posteritie, no matter how good, so great enough; and there are two ends set downe thereof, the one, *finis vanitatis*, That we may get vs a name; *Nil mortalibus arduum est, cælum ipsum petimus stultitia*: the other, *Finis impietatis*, Least wee bee scattered abroad upon the face of the Earth. Now what
this

this scattering should meane, some
cōtrouersie amongst Interpreters rests
yet vndecided; *Iosephus* thinks they
feared the danger of a second Floud.
Cajetan would rather haue it that they
would not bee dispersed one from an-
other, because, *Homo est Animal politi-
cum & societate gaudens*, as the Philo-
sopher teacheth vs; but others there
are, which not improbably conie-
cture, that a meete liuing asunder is
not there vnderstood, but rather a di-
uision of Kingdomes. For, *Nimrod*
and his Complices, hoping to reduce
all men vnder one government, and
by that meanes to make themselves
sole Monarchs of the whole Earth,
made *Babel* perhaps the beginning of
their Kingdome, and the subiect of
their plot; the Tower their Fortresse
against their Opposites, and the Citie
their resedencie of Estate. For mine
own part, hauing the sacred Scripture
for my Starre, and crauing the Spirit
of al Truth for my Steers-man, I passe
not greatly, so I may conduct some to

*Ioseph. l. i.
Antiq.*

*Cajet. ad
loc.*

*Arist. l. i. Po-
lit. c. i.
Hugo S.
Vistor. in
Annet. in
Gen.*

Aug. sup.

Jun. Com.
in Gen. 11.

the Haven of Health, if I strike neither into the *Cimerian* or obscure ports of Antiquitie, nor yet anchor in the boundlesse Ocean of moderne curiosities. Whatsoever their drift was, scattered they would not be, & therefore we can conceiue in it no lesse then high presumption, and such presumption as incensed the Maker of Nature, to change and confound Nature in his best workmanship, *Tanquam si aduersus caelestia tela cauere sibi hoc modo possent*, saith one, Whether they feared a second Floud, or whether a dispersion, they thought their owne inuentions had beene powerfull enough to frustrate the decree of the most High. See here a *Babel*, a confusion of iniquities, *one Worke*, not one *Offence*, but many. They should haue considered, how that the wayes of men are in the hands of God, and that hee ordereth them as it best seemes vnto himselfe; they should haue harkned vnto the voyce of aged *Noah*, who, no doubt, as before the Floud hee ceased

not

not to forewarne the old VWorld of the Deluge to come, so since the Floud hee was not defectiue in aduertising his vntoward off-spring of their danger at hand, but they, hard hearted as they were, disobedient to their carefull Parent, reprobate to euery good worke, will needs follow the steps of cursed *Cham*, and his issue, and so proceed on in their ambitious designe. But the Lord in the meane time came down to see the Citie and the Tower, which the sonnes of men builded, where see an Omnipotent Iudge stirred vp with iust furie against peruerse and presumptuous offenders: *Multa sed non multum dicit*, his speech was full, as besitting the Nature of so high a Court, and short as becomming the Person of so great a Maiestie, contayning in it a *Consultation*, and a *Decree*; an *Exaggeration*, or an *Accusation* and a *Sentente*, the former in the Verse going before; the latter comprehended in the words of my Text, all tending to this effect.

B 4 Secondly,

Secondly, think not thou degenerate issue of old *Noah*, but that al thy waies lie open before me, thy practises, thy imaginations; the secrets of thy soule are not hidden from my sight, and can yet thy wretched heart be so hardned, can it bee so wittingly impious, as to prouoke thy Creator, and in the face of Heauen, to dare combat to his Omnipotencie? Remember the blessings wherewith I blest your Fathers, and call to mind my wonders of old time; Did I to that end preserue your Progenitors from the Flood, that Children issuing from their loines, should requite me with this contumely? Did I giue you fruitfull *Shinar* to possesse, and blesse you with the fat of the Earth, that plentie should make you stiffe-necked and rebellious against me? Did I endue you with one language & one speech, that you should abuse it in inciting one another to such impieties? Behold, I haue hitherto but *looked downe* from Heauen, and said, perhaps Man will turne from his wicked

wicked wayes, and seeke after mee; but I will now vnsheath my sword, I will *goe downe* to execute iudgement; for the sinnes of your mouth, & for the words of your lips, you shall be taken in your pride, I will confound your Language, that you may not vnderstand one anothers speech.

The totall summe is, a brieve of Gods proceedings against the builders of *Babel* for their arrogancie; in the sentence or decree whereof,

First, *Profectionem*, the progresse, circuit, or expedition which hee would make, *Goe to, let vs goe downe.*

Obserue with mee these three parts. Secondly, *Intentionem*, the intention which hee had, *and there confound their Language.*

Thirdly, *Rationem*, the reason or end of his intent, *that they may not vnderstand one anothers speech.*

Of these in order, as Gods grace shall enable

enable me, and your Christian patience afford me leaue, and first, *de professione*, of Gods progresse or expedition against these wicked Rebels, which commeth in the first place to be considered, *Goeto, let vs goe downe, &c.*

Fourthly, It is doubted amongst some Interpreters, who they should be to whom this *descendamus*, let vs goe downe (it being a Verbe of the plurall number) ought to bee referred. The *Iewes* ignorant of the blessed Trinitie, as also some others, would haue it to be spoken to those Angels which God purposed to vse as Instruments in the effecting of this miraculous confusion. But were it so, the Phrase would haue rather beene (*goe yee*) then (*let vs goe*) for (*let vs*) imports an equalitie betwene the speaker and the hearer, which equalitie cannot bee found betwene the Creator and the Creature; besides, *Angels* being of a finite essence, can haue but finite and successiue operations, but to frame and infuse in one and the selfe-same moment, such varietie

tie of sounds, and senses into mens
braines, argues Gods immediate hand,
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owne Interpreters, and amongst the
rest with *Caluine*, who *ex hoc loco non in-
eptè probatur, subesse in una Dei essentia
tres personas*: that from this place the
pluralitie of persons in one essence may
be well inferred. But my purpose is not
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my Text is, how God may bee said to
goe downe; For is it possible, that hee
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want a locall descent to make him *ali-
quid in parte mundi*? Whither shall I *goe
from thy spirit*, saith *Dauid*, or whither
shall I flye from thy presence? If I ascend
vp into Heauen, thou art there? If I *goe
downe into Hell* thou art there also? If I
take the wings of the morning, and re-
mayne in the uttermost parts of the Sea,
euē there also shall thine hand lead mee,
and thy right hand shall hold me. To the
clearing of this point, we must obserue,
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Psal. 139. 7.

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that this word *descend*, hath a double signification in the holy Scriptures, sometimes it is taken *properly*, for a locall motion from a higher place to a lower, and so the *Angell of the Lord* is said to *descend from Heanen*, when hee rolled away the stone from the mouth of our Sauours Sepulchre, *Matth. 28.* sometimes it is taken *Metaphorically*, when one by manifesting himselfe in his actions, resembleth a kind of descent in his person, and so God may bee said to descend, *non mutatione loci, sed patefactione sui*, not by changing his place, but by declaring himselfe; For though God being in his essence considered, is euery where present; yet if wee consider him in his effects, and in his workes: *certi huius presentie gradus dandi sunt*, say the Schooles, there be, as it were, certayne degrees of his presence to bee granted. *Omnia tangit, non tamen equaliter omnia tangit*, saith Gregory: so that hee is present in a seuerall manner to seuerall things: *Communiter omnibus, specialiter aliquibus*, hee descends by his workes

Greg. Com.
in Ezech.
hom. 8.

workes of *Power*, to all his Creatures vpon Earth; by his workes of *Grace*, to his Seruants Elect alone; by his workes of *Confusion*, to the wicked and Reprobates; and in this latter sense I take to be vnderstood the words of my Text, *goe to, let vs goe downe*. Now this going downe against these haughtie builders is sufficiently expressed in my Text, where God by the similitude of a King, who minding to punish wicked and rebellious subiects, sends not others, but himselfe goes downe in person to doe Iustice, notes out vnto vs his iust seueritie and vigilant care in rewarding head-strong and ambitious Miscreants; but yet the reason hereof appeares better by the coherence of these words with the former Verse: For whereas there God had thorowly scanned and sifted, as it were, the thoughts and imaginations of these wicked builders, and by experience found, that they were not now growne to an opinion alone, or a longing to commence this prodigious action for the winning of a name,

*Debr's ex
Philon. &
Chrysost.*

name, but that Pride was by this time at her high tyde, and that a resolute presumption had gotten the sole swage of their affections, so that hee by way of communication with himselfe, describing, *First, their condition*, that they had not only imagined, or in their breasts alone conceiued this vanitie, but had euen already begunne to doe it: *Secondly, their resolution*, that vnlesse hee with his Omaipotent arme should interpose, nothing would bee restrayned from them which they imagined to do, he addeth immediatly these words, *Goe to, let vs goe downe*, which beeing as it were a Decree grounded vpon the former communication, may not vnfitly afford vs this obseruation. *That to bee bent vpon a vaine resolution of purchasing a name, is a fearefull presage of Gods comming downe to worke confusion.*

Fifthly, no sinne is so hatefull to God, as this pride and seeking of glory, other sins hurt most our selues, or our neighbours, but this directly as it were, opposeth it self vnto God, by remembring
our

our selues too much, it vtterly makes vs forget our Creator. God therefore is said to resist the proud. *1. Pet. 5.* to scatter them in the imaginations of their hearts.

Luke 1. 51. To destroy euen their house.

Prou. 15. and whosoever is an exalter of himselfe, to bring him low. *Matth. 23. 12.*

Assyrias Monarch affects but a name from his strength and wisdom, and is threatned to bee consumed like thornes with a flame, *Esay 10.* *Nebuchadnezzar* but triumphs in his Maiestie and glory, and that goodly Tree must bee hewne downe, and exposed amongst the beasts of the Field, *Dan. 4.* Looke vpon the Prince of *Tyrus*, *Ezech. 28.* or the *Israelites*, *Amos 6.* and wee shall find that the exalting of their owne name for blessings receiued of God, was that which puld downe plagues and afflictions vpon them. To omit many others, we reade of *Herod*, *Acts 12.* how immediately after the peoples shout, terming his Oration the Voyce of God, and not of Man; the *Angell* of the Lord smote him, and why? not for any boasting of him.

himselfe for ought we find, but for not declining the too great applause of the people. So sudden hath God beene in confounding those, which eyther proudly haue sought, or vainly imbraced a glorious Name.

But what will some obiekt, may no Fame bee affected or Name bee sought for? Hath God enriched some with such admirable gifts and excellent endowments aboue others, and must all these bee buried in obscuritie without speaking of? Beloued, mistake me not, it is not a *good Name*, neyther is it a *great Name*, which I heere dislike, but our owne inordinate seeking of it. Things are of two sorts, some are *bona per se*, good in themselves, and these in themselves are to bee sought for, as *Faith*, *Hope*, *Charitie*, and the like Vertues; others are not *good*, but *indifferent* in themselves, and are to bee hunted after only, as they may bee instruments of what is good in it selfe: and amongst these are reckoned *Fame* and *humane Glory*. To seeke Glory therefore, or a
Name

Thom. 2. 2.
q. 132. art. 1.
Valent.
Tom. 3. disp.
8. q. 3. punct.
2.

Name, as they may bee Instruments of a farther good is no sinne, a good Name being rather to bee desired then great riches, *Prou. 22.* For first, as it is *merces des meritorum*, a reward of our deserts, it stirres vp a desire of well doing in our selues, and herein is to bee desired: Secondly, as it is *signum virtutum*, a token of Vertues in vs, it makes our good indeauours the more passable amongst others, and herein is to bee desired; Lastly, as it is *Argumentum cuiusdam excellentie diuine in nobis*; as *Thomas* speaketh, it worketh an acknowledgement of Gods graces towards man in vs all, and herein is to be desired. And in these respects *Saint Paul* bids vs prouide honest things not in secret onely, but in the sight of all men, *Rom. 12.* And our Sauour adds the reason, *Mat. 5.* That men may see our good workes, and glorifie our Father which is in heauen. Whereupon saith *Austen*; *Tenete quod dixi, atque distinguite. Dua sunt res, conscientia & fama: Conscientia necessaria est tibi, fama proximo tuo.* But to seeke
C a name

*Aug ad
frat. in Ere-
mo serm. 92
tom. 10.*

a name as these builders did, without relation at all to any higher end, therein consists the vanitie. Our heavenly Father, he knowes what we haue need of, and hath in heaven reserved a name for vs, which he hath written in the Booke of Life: to grudge because we want it in this world, is to weepe for the extinguishing of a Candle, when in stead thereof wee are assured of the light of the Sunne. And indeed, Saint *Paul* giues an excellent example, to illustrate and confirme this doctrine: for when some *Corinthians* began to make more account of the false Apostles, that crept in amongst the, then of him; he that he might by bringing them to esteeme of himselfe, bring them also to esteeme of the Gospell which he preached, stucke not to tell them, that *he was not a whit behind the chiefest of the Apostles*: and to boast, that he *had been in labors more abundant, in stripes aboue measure, in prisons more frequent, in deaths oft*. 2. Cor. 11. vsing the magnifying of his name, as an instrument to magnifie his doctrine.

But

But when on the contrary side, other-
some more fierce in their censures then
the rest, would giue no equall hearing to
his iust defence, hee appeald from man
to Gods Tribunall, and plainly shewed
what he esteemed of a great name, or of
mens estimations in themselues; *As tou-
ching me* (saith he) *I passe very little to
be iudged of you, or of mans iudgement; no,
I iudge not mine owne selfe, 1. Cor. 4.* As
a name therfore may serue for our owne
incouragements, the edifying of our
brother, and the glory of God, wee are
commanded to *let our works shine before
men, and to purchase a good report a-
mongst all men*, but as it is a thing in it
selfe, meereely considered without fur-
ther vse, we strictly are forbidden ambi-
tiously to seeke it. What greater to-
kens of a zealous affection, then prayer,
fasting, and almes-deeds? By the one
we commune with God; by the other
we humble our selues; and by the third
we testifie our loues vnto our neighbors:
yet euen these in danger of vaine-glory,
or hauing not a farther end accompa-

ning them, are to be restrained from the eyes of men. Almes must bee so conceald, that *the left hand may not know what the right hand doth*, Matth. 6. 3. Prayers must bee so secretly powred forth, that *the Chamber doore may not stand open when wee make them*: Vers. 6. and a chearefull countenance must so colour our fastings, that we *may not seeme to men to fast*, but to our Father which is in secret; and our Father which seeth in secret, will reward vs openly: Vers. 18.

Sixthly, I would to God (beloued) that these our soothing times, could bee contented to heare this doctrine, not in *thesi* onely, but would also as willingly make vse of it in *hypothesi*. It serues notably first against those, who, liue they how *Epicurlike* they list, be their possessions by fraud or oppreſſion gotten, they care not; a House yet, or some other Monument must they leaue behind them, if for nought else, yet to preserue their name. Weake impietic; so much labour, such care, and all but to purchase a name. Why, *Achitophel* hath a name,

Iudas

Iudas hath a name, *Belzebub* hath a name: and, alas, how easie a matter is it to leaue a name, if that were all; *Babylons* ruines (me thinks) might here lesseon vs; and one of those aged *Syres*, if you will, one of *Iaphets* sonnes, from whom we are descended, were hee now liuing, might thus informe vs; Build not Palaces, erect not Marble Monuments to win a name, *disce meo exemplo monitus*, thy fore-fathers example may teach thee, that though thou build them, yet God may name them, and to deride thy vanitie, terme them as hee did this *Babell*, a *Confusion*. Beloued, there bee some here, whom if not now, yet hereafter it may concerne; giue me leaue therefore to adde this for their instruction; Are you desirous to haue a name, I dissuade you not: but imagine not that it relies in worldly pompe or humane glorie: Men thinke (saith *Dauid*) that their houses shall continue for euer, and that their dwelling places shall indure from one generation to another, and call their lands after their owne names; Neuerthelesse,

ἐγὼ σοι
ὡπαδείξω
ὅδον Χρυ-
σοῦ. εἰς
τὴν ἐσθλὴν
ἀογ. λ.

they shall not abide in honour, seeing they may be compared unto the beasts that perish; this is the way of them. But if you would get a name, I will shew you a way (saith Chrysostome), doe good deeds, give to the poore, distribute your Almes to the necessitous, these things will bee living monuments, and Statues reard in the minds of men, when those of Stone and Brasse shall deriue nought but your vanitie vnto posterity. *Dispersit, dedit pauperibus* (saith the Psalmist) & *iustitia eius manet in seculum*, in one day hee disperst his riches, and we see his memorie extends vnto all ages. But will you needs build you Houses and lofty Palaces? I forbid you not; onely build them not on earth, if you will build, build a Tabernacle in Heaven, *Where Cankers cannot corrupt, nor theenes digge through and steale.* Would you adorne your dwelling places? yet first remember, *domum interio-rem*, your owne soules; adorne them, and Christ will come in and lodge with you. Would you line your walls with Tapestry

Tapestry and rich Imagerie? yet remember when you haue cloathed them, that you leaue not *Christ* naked and destitute of cloathing. Build you houses for habitation, not ostentation, and bee sure of this, that ouer-much outward pompe will proue like a shoo being to bigge for you, it will hinder you in your way towards the heauenly *Ierusalem*.

But let mee wade a little farther (my brethren) for neyther must this Example altogether so litterally be applyed, but that it may likewise yeeld some matter of admonition euen to vs, which in this place haue consecrated our selues to our set professions. Commentators much disputes the question, whether it were this lower, which is so described by *Diodore* and *Herodotus*, and whether it were to be seene in Saint *Hierome* and *Theodorets* time; Our latter Voyages affirme the ruines to be yet extant; For mine owne part, I would not counsell any man to trauel thither to decide the controuerfie. No beloued, let him look at home, and in a Mappe decipher his

Peter. Cor.
Nel a La-
p'd. Diad.
Sic. l. 3. c. 4.
Herod. l. 1.
Theod. in
quast. in
Gen 59.
Hieron. l. 5.
comment. in
Esai c. 14.

owne affections, he needs not with *Galileus* vse perspective Glasses to descry Mountaynes in the Moone. I feare, too many there be, if they would but pluck the beame out of their own eyes would cleerely see, that *Babel* is yet standing, and that not in part only raysted, as was this in my Text, but reared to the Battlements; nay, (I am affraid) in too many mounted as high as the Weather-cocke. If we looke abroad and cast our eyes with our Sauour from the top of the high Mountayne vpon the splendor of the World, no doubt, but there we shall see Towers and *Babels* enough a building, wee shall easily yeeld that Princes, and Potentates, and Secular Policies haue their hands full of such worke; but let's reflect our eyes vpon our selues, and aske whether here may not bee some of *Babels* builders, whether here may not bee some day-labourers, which set their hands to the laying of that foundation? Perhaps one amongst our selues would reply, that here are none but such as haue renounced

ced those sordid Trades, and haue dedicated themselues wholly to the liberrall Professions; but alas, beloved, wee are not sharpe-sighted enough in our owne cause, *Cucullus non facit Monachum*; let's aske *Elezeus* Seruant, hee which could discerne the Mountayne couered with fiery Chariots, and hee would tell vs, that there bee indeed here many *Noahs*, many *Sems* and *Hebers*, which bewayle the headinesse of their Brethren, and would restrayne them if possibly they could from such precipitate courses; but, alas, whilest some too much neglectfull of their true scope, do day and night lye digging and deluing, and hewing out their wordly aduancement; whiles it is too common a fault amongst men, to russe cast and playster ouer their owne deformities; that with *Simon Magus*, they may affirme themselves to bee some body, whilest not a few with liues and trauels stand either measuring others actions, or else as if themselves were the Poles of the world, are taking the eleuation of their owne worth;

worth; how can one choose but say that here also may sit many of those Mechanicks, who (if I should speake, with my Story) doe make Bricke and burne it, and carry slime and mortar to the building of this Tower. *Babylon* (beleeue it) may as well be built in a Scholars braine, as in the Plaines of *Shinar*, and vaine glory may in the one be as fit an Instrument to promote the Devils kingdom, as in the other it serued for the erecting of *Nimrods* Monarchie. Sciences and Disciplines were first inuented for vse, and contayne themselues then within the bounds of Modesty, but vaine glory rayfing them aboue their proper Spheare, made them in the end take^a folly for their Centre. Whence grew those infernall Arts of consulting with foule spirits, whence those scrupulous inspection of the higher bodies; but that earth and clay knowing not it selfe which it was bound to know, to get a name would needs know that which it ought not to know; might I but particularize, I thinke, there is none ignorant
in

in the severall Ages of Learning. What corruptions of Arts arose from Pride? What Sects arose like Locusts to deuoure the flowers of all good learning? How by them Philosophy losing her profitable vses, was turned to abstractiue and sophisticall speculations, how Diuinitie was stult out with curious and vnnecessary doubts, how preaching it selfe through postelizing became verbal, & bent only as it were to delight the fancie of fond Auditors. I cannot much censure therefore those Schoolemen, which held Diuinitie it selfe to bee then a speculatiue Science, when the Popes to build their Empire thought good to abstract it from the practice. *Non sic à principio*, it was not so from the beginning.

An *Agrippa* could supply my Meditations with Examples, and tel you how all Disciplines assumed first their vanitie from the affectation of humane glory, and a *Vines* could deriue vnto you the causes of the corruptions of Arts from aspiring cogitations. Till Arrogancie
bare

*Agrip. de
vanit. Sci-
ent.*

*Vines, de
causis cor-
rupt. arti.*

beare Dominion ouer Truth; the transcendencie of the Pope found no footing in the Church. Till ambitious ends blinded the eyes of iudgement, the doctrine of massacring Princes was not knowne. Till Schoole-learning turned Aduocate to the pride of *Antichrist*, we knew no higher Iudge of Controuersies then the Scriptures. But my purpose is not to prosecute this subiect any farther; I desire (Beloued) knowledge in you all, but I would haue it *vestita*, clothed with Humilitie, for as it is in it selfe *nuda*, it puffeth vp, saith *Paul*, 1. *Cor.* 8. but *ioyned with loue it edifieth*. Let no man therefore presume to vnderstand aboue that which is meete to vnderstand, but that hee vnderstand according to sobrietie, as God hath dealt to euery man the measure of Faith, lest struiuing with these builders to get a name, hee participate of their confusion; which was the intention of Gods descent, and commeth next to bee handled; and there confound their Language.

Seuenthly, how dangerous a weapon
the

the tongue of man is, how liable either to use or abuse, no Author almost is silent to report. *With our tongue wee will prenaile, say the wicked, Psal. 12. Death and life are in the power of it, Prov. 18. And to conclude, It is a fire, a world of wickednesse, an unruly euill, full of deadly poyson: Iam. 3.* No maruell therefore, if the Lord, when he saw that man by depriuing himselfe of his originall iustice, had lost the true skil of vsing this weapon, did now somewhat shorten the length of it, to the end that some proportion might bee found betweene the wounded and worne Souldier, and his vnweeldie blade. Had *Adam* still continued in his first estate, reason in him like a golden bridle would haue kept this member in subiection; *At hi iam mortui sunt*, those Armes which then were lusty and strong, haue now lost their vigor, and the tongue as an vn-
tamed beast runnes ouer all it meetes with, and tramples to the ground all such as giue it not way and passage. God therefore since the Rider had not any
longer

longer the free power to restraine his
 beaſt, thought good to ſhorten his race,
 ſcantle his liberties, and reduce the large
 Common where before it roved, and
 went aſtray into ſeueral incloſements.
Shemeis tongue may bee free in curſing,
 but it ſhall boote no where now but in
Iurie. *Athenian Demagogi* may bee
 prompt in mouing ſeditions, but their
 eloquence muſt end with the bounds of
Greece: and *Caius Curio* may be *ſacun-*
duſ malo publico; but his Rethoricke
 ſhall be powerfull onely in *Romes* Ter-
 ritories.

From hence wee may obſerue many
 points worth our conſideration, as firſt,
 that all the puniſhments which it plea-
 ſeth God to inflict on the wicked in this
 life, are no other then ſo many ſteps and
 ſtaires to promote the welfare of his
 Church. For howſoeuer, the World
 abounded as much with wicked after, as
 before, yet men being deuided into as
 many factions as tongues, and hauing
 not ſo free commerce as before, the
 Church might now ſeeme to haue an in-
 different

different share, being compared with any one part, though to all it beare no proportion. Secondly, wee may note the end of Gods punishments, how it is to repress the ragings of sinne, and to restraine it from growing to that prodigious hight which these builders had raised it vnto. For no doubt, the Lord seeing the imaginations of mans heart to be euill continually, and that this vnitie of speech so much serued the wicked to win them partners in their wickednesse, vsed this confusion of Languages as a bridle to curbe their audacious spirits, that if notwithstanding all this, they should haue as much will to sinne, yet should they haue lesse power to hurt: and though perhaps there might bee as many wicked, yet should there be fewer partakers in the same wickednesse. Alas, God might, as hee did to *Sodome*, haue rained downe fire and brimstone vpon them, and so haue consumed their work with them, but then he had not left vs the posteritie of that wicked consort, as a perpetuall argument of his mercy: he might

*Greg. lib. 34
Moral. &
Chrysost. in
Gen. c. 11.
v. 6.*

might with Lightnings or Earthquakes
 haue demolisht their worke, and not
 them: but then hee had onely deter'd
 them from proceeding in that mis-
 chiefe, not taken away the meanes of be-
 ginning a new. Wherefore hee like a
 prudent Iudge, that this *malum pena*,
 this punishment which he would inflict
 vpon them, might take some effect in all
 their Posterity, suits their punishment to
 their offence: the vnity of language cau-
 sed thē to incite one another to build,
 and the confusion of Languages shall
 for ever take from them the meanes to
 proceed; similitude of speech, made them
 seeke a combination, and a diuersitie of
 speech shall cause their final seperations;
 likenesse of Tongues, made them con-
 ioyne in consultation, and diuision of
 Tongues shall deuide their humors and
 affections. Kingdomes bee diuided by
 speeches, and speeches by the causes of
 the diuisions of Kingdomes: so that now
 to reunite all men againe vnder one visi-
 ble forme of gouernment, is to reedifie
Babel, and to frustrate that course which
 God

God by this confusion of languages established in the world. I cannot tell what others may coniecture, but, mee thinkes, it cannot bee but a fond imagination of the Papists, to think that now all Nations should againe conspire and agree vnder one visible head: did God so miraculously scatter & diuide men, lest being vndiuided they should againe returne to their vomit, and their Commanders incite them afresh to hatch such Monsters as this was; and must all Mankind subiect it selfe once more to the command of one *Nimrod*, and all concur to the rayling of a second *Babel*? I confesse with *Aristotle* in the third of his Politickes, that a Monarchy is the best forme of Regiment absolutely, and the best in one Citie and one Countrey, as most symbolizing with the order of nature, and beeing the best preserver of Vnitie and Concord, which is *Aristotles* mayne ground; yet considering the manifold defects of men, amongst which this confusion of Languages is not the least; (and therefore

D when

when our Sauour was to giue his Apostles a large Commission to preach vnto all Nations, he supplied it with the gift of Tongues) considering, I say, the imperfections of Nature, I deny a Monarchy to bee the best forme of Regiment, in respect of the whole World, and every part thereof so farre distant and remote one from another. For to omit the impossibilitie and inconueniences alleaged by *Ocham*, a Schoolman of their owne, in the second of his Dialogues and first Tract, who thinks it most dangerous to haue all men subiect their cares and vnderstandings to one mans Dictates; least hee in whom they put so much confidence by falling into errour, like the Serpent, should draw the most part of the starres from Heauen with his tayle; to passe by, I say, these Arguments, we may find proofes strong enough in our Text; For if God vsed this confusion of Languages as a remedie for mans Pride and Arrogancie, because a vniuersall combination of men in the infancie of the World brought forth

forth such prodigious births as was this *Babel*, into what wickednesse may wee conceiue, might Mankind in its more declining Age head-long throw it selfe to its greater confusion? This only, I say, old *Babylon* rayseth the doubt, and new *Babylon* hath resolved it.

But whilest wee strue to subdue our open Enemies, wee must be wary, least our bosome friends, our owne affections, subdue vs. Lets see therefore, what lesson each of vs in particular may for his priuate vse deduce from the manner of punishing, which God vsed in this place. The whole Earth was of one Language (sayth the Pen man of this story) & *dixerunt alter alteri, adificemus*, and they said one to another, *let vs build vs a Citie and a Tower*; & *quia unius labij ideo dixerunt alter alteri*, had they not beene of one Language, they could not haue said one to another, *Let vs build*. God resumes the argument in the sixth Verse; *Behold, the people is one, and they all haue one Language, and this they be- ginne to doe.* Wherefore hee dealt not

Cyp. serm.
de lapsis.

with them, as sometimes Physicians doe, who for a Disease in the head apply the Playster to the foot, he punished not their eyes with blindnesse, as he did the men of Sodome, Gen. 19. nor their bodies with the leprosie, as he did Gehazi, 2. Kings, 5. no; that member which stirred them vp *δεδμαχσιν*. to wage warre against him, by the same he makes them *λογμαχσιν*, in Languages to discord amongst themselves. *Inde cæpit pæna, unde cæpit & crimen*, sayth Cyprian, where the fault began, there began likewise the punishment; It was the tongue that set them on worke, and in all Iustice hee makes the tongue to pay for it; some say, *ut qui unanimiter per linguam offendissent, linguam ad orandum unanimiter veniam non haberent*: that because they had offended ioynly by the tongue, they should not now haue a tongue whereby they might ioynly aske pardon: Austin saith it was, *Ut qui alto superbia tumore membra contempserant, in fragilissimo substantia sua membro pænam usq; sermonis sentirent*, that

that by the iust Iudgement of God, they which puse vp with Pride did contemne and abuse their parts, should in the weakest part they had sustayne the punishment of confusion. Howsoever these men having by the tongue so heinouſly offended, and being by the confusion of tongues so ſeuereſly puniſhed, may yeeld a generall caueat vnto all thoſe which abuſe thoſe gifts and good parts, whatſoeuer they bee which God endowes them withall, and may point out vnto vs this Obſeruation.

That when good gifts are employed to a wrong end, God oftentimes by them doth ſcourge thoſe on whom he beſtows them, and turnes them to be Inſtruments of their owners confuſion.

Eightly, All men who-euer they bee, haue ſome enemies or other which wiſh them hurt, ſo that it truly may bee ſaid, *Neminem habet amicum, quineminem habet inimicum*; but heere is the difference, the godly they haue their Perſecutors without them, but the wicked hath his owne members rebellious

within him, and he knowes not ; *an suo se ingulet gladio*, whether God haue reserved him or not to bee his owne Executioner. If wee looke no further, yet *Saules*, *Achitophels*, and *Iudas* example may winne credit to the Assertion. But Gods iudgements oftentimes are more particular ; *Eli* offends by his Sonnes, because his Sonnes ranne into a slander, and he stayed them not, and in his Sons God threatned to punish him, *1.Sam. 3.* *Ieroboam* put forth his hand to lay hold on the man of God, and streight wayes his hand withered, *1.King. 13.* *Zachary*, *Luke 1.* doubting of the Angels promise, asked, *Whereby shall I know this*, and the Angell gaue him this for a signe, *thou shalt be dumbe* ; ἡ γλῶσσα οὐκ ἔσται σοι ὁμιλία, αὐτὴ δὲ λαλήσει καὶ τὴν ὁρὴν ἀπιστίας πτωχίαν. *Χρυσοσ.* ὁρὴν ἀπιστίας, λόγ. β. sayth *Chrysostome*, thy tongue which was so officious in opening the distrust of thine heart, shall now sustayne the punishment of thy hearts distrust.

Chrysost.

Ninthly, We need not runne through
all

Cyp. serm.
de lapsis.

all particulars, *Cum per orbis multifor-
mes ruinas tam delictorum pena sit va-
ria, quàm delinquentium multitudo nu-
merosa; unusquisque consideret, non quid
alius passus sit, sed quid pati & ipse me-
reatur*, sayth Cyprian, when through the
manifold ruines of the World, the pu-
nishment of offences is as various, as
the multitude of offenders numerous;
let euery man consider, not what ano-
ther man hath suffered, but what hee
himselſe deserueth to suffer. We are ma-
ny of vs more backwards then old *Eli*
in reproving, perhaps, as impatient as
Ieroboam, to heare those men of G O D
which reprocue vs: wee are most of vs
more distrustfull of Gods promises then
righteous *Zachary*, nay, some perhaps,
as presumptuous as these builders, of his
mercie. Why, may not that which be-
fell them befall vs? Why, may not wee
sustayne the like punishment which doe
commit the like offences? Examples of
this nature are more frequent amongst
vs, then wee are aware of; Though wee
perceiue not many so obuious to the

*Cyp. serm. de
zelo & li-
uore.*

Cyp. ibid.

senses, yet are there not a few more hurtfull to the soule. It is Satans mayne ward, when God permits him not to offer vs violence himselfe, more cruelly to perswade vs to bee Murderers of our selues, and by our owne parts to worke our owne confusion. He objects illuring formes to the eyes, that the eyes may expell pure thoughts from the vnderstanding; he fills the eares with the melodie of bewitching harmony, that by the eares hee may mollifie the vigour of Christian zeale; he instigates the tongue to reuilings, the hands to blowes, *Vt dum zelo frater in fratris odio conuertitur, gladio suo nescius ipse perimatur,* sayth Cyprian, That whilest one Brother is incensed with hatred against the other, hee may vnwittingly become his owne Murderer: *Famam quidem fratris aut corpus vulneret, at propriam animam excidit,* Hee may hurt his Brothers fame, or wound his bodie, but hee kills his owne soule. It is a wonderfull advantage, and strange oddes that a good man hath of a bad in all quarrels: For,
alas,

alas, men consider not when they let their hands to doe mischief, they doe but heape on more coales for themselves against the day of Wrath; when their feet are swift to shed blood, or they suffer them to walke in the broad way, they vse them but as Carts or Hurdles which daily conuey them on their way to their place of execution; when they are bitter in censuring one another, they doe but teach God how to iudge them in another life, which in this life were so seuerel Iudgers of their Brethren. In observing therefore these home-bred and domesticke Traytors, it behooues a Christian Souldier to keepe narrow watch, and to lye (as it were) perpetuall Centinell. For as those Vlcers which breed of themselves, are farre more incurable, then wounds which proceed from outward causes, because the euill is inward, and the complexion and constitution feed it; so the mischiefes which befall vnto vs from our selues, and of which our owne members or affections are the Authors, are hardlyest remedied be-

because they are such finnes, as to which wee giue expresse entertainment, and besides, are tabled and countenanced by the corruption of our natures. And so I come, *ab intentione ad rationem*, from the intention to the reason of this confusion, which followeth in the last place to be spoken of, *That they may not understand one anothers speech.*

Tenthly, *Vt non exaudiant*, implies the originall, that they may not heare one anothers speech: whereupon some would haue a generall deafenesse, either to haue gone before, or at the least to haue accompanied the beginning of this confusion. But what saith the common Rule, *rebus in obscuris quod minimum est sequimur*: I am sure that many of the best Interpreters doe make great doubt, whether any such deafenes were prefixed or annexed to this Miracle or no, but that they vnderstood not one anothers speech, all doe ioyntly agree. Wherefore I rather follow herein our owne Churches Translation, which by a vsuall Metaphore hath rendred it; *that they*

they may not vnderstand, in stead of, that they may not heare : for, in ijs linguis quas non intelligimus surdi profecto sumus ; in those tongues which we vnderstand not, we are but deafe, saith *Cicero*. And this giues vs a good foundation for the answering of that obiection which some make vpon this place, how the gift of Tongues in the second of the *Acts* could be as a blessing giuen to the *Apostles*, when as here the multiplying of Languages was a curse inflicted vpon mankind for their arrogancie and pride? Wee answere therefore (beloued) that the punishment consisted not in hauing many Tongues, but in the not vnderstanding of them. The *Apostles*, they indeed had fenerall Tongues: but to the end that others might vnderstand them, and they others ; and therein was the blessing : these builders of *Babel* had many Languages likewise, but to this end, as my Text speaketh, that they might not vnderstand one anothers speech, and therein consisted the curse ; so that so farre I am from assenting any thing

*Cic. Tusc.
quest. 2. 5.*

thing to our aduerſaries, which pretend *Latin* Service to be moſt profitable and conuenient for an illiterate Auditorie, that me thinkes if other proofes were deficient, yet this one puniſhment of the builders, might ſufficiently confirme vs in this poſition,

That it is a curſe and no benefit for men in Ciuill matters, much more in Diuine and religious, not to vnderſtand one anothers ſpeech.

Eleuenthly, but this may eaſily bee confirmed by other places ; for firſt, *Deut. 28.* when *Moses* had told the people, if they ſerued not the Lord their God with ioyfulneſſe and with gladnes of heart, how hard a Captiuitie it was they ſhould vndergoe, he amplifies it from their iron yoakes, preſſeth their hunger and thirſt, deſcribes their nakedneſſe which they muſt ſuſtaine, *quis talia fando temperet à lachrymis*, but hee goes one degree farther, and ſignifies, *That God will bring a Nation from far againſt them, a Nation whoſe Language they ſhall not vnderſtand.* Poore men, the

the tongue is the instrument of imparting the affections, it is the Character of the mind, and bond of humane societie; might this but pleade his owners cause, the furie of the enemie perhaps would be asswaged by the supplications of the Captiue, the victorious Conquerour would melt and relent at the crie of the oppressed; but when this is taken away, Pitié, alas, is banished, Mercy stops her eares, and the sorrowfull sighings of the Afflicted are no more heard. *Jeremy* therefore, *Chap. 5.* after that, for their *Atheisme* and carnall securitie, hee had denounced the terrible Iudgements of the Lord against the men of *Israel*, addes this as the accumulation of their misery to ensue, that God would bring vpon them *an ancient Nation, a Nation whose Language they knew not, neither vnderstood what they said.* In Ciuill conuersation therefore, we will see what a tyrant to our wills, and how aduerse to our earnest desires, is this, not vnderstanding of one anothers speech: But in Ecclesiasticall and Diuine matters, Saint *Paul*
1. Cor.

1. Cor. 14. seemes more purposely to dispute it: for when the *Corinthians* much glorying in the gifts of *strangetongues*, did impertinently oftentimes abuse them to the preiudice of their Auditors, the *Apostle* arguing their vanity, tells them, that *Tongues are for a signe, not to them that belecue, but to them that beleue not*. As if he should haue said: You see, my Brethren, that this hearing of vnkowne tongues which you so greedily affect, is no benefit of God to the faithfull, but rather a punishment and token of vengeance to come on vnbeleeuers; *For with men of other tongues, and other lips, will I speake vnto this people, saith the Lord, Esay 28.* and it followeth, *that they may goe and fall backwards, and be broken, and snared, and taken, Vers. 13.* Thus the wicked do oftentimes through their sinnes cause God to remoue from them, euen those good meanes which might the better draw them vnto the knowledge and vnderstanding of the truth.

Twelfthly, but there is a mysticall
Babylon

Babylon, which bids me wander no longer in the *Plaines of Shinar*, but returne homeward, and take a short view of it by the way. This is *Rome*, which as in respect of her Ciuil estate she resembleth *Babylon*, hauing lost her Language, left her seuen Mountaines to plant her selfe in *Campo Martio*, changed her face and fashion, and is so entombed in her owne ruines, that *Lipsius* cannot so much as trace the ancient tract of her walls: euen so in respect of her state Ecclesiasticall, that which not long since was the Garden of *Eden*, is now ouer-growne with weedes; and the Daughter of *Sion* is become the Whore of *Babylon*. Many Writers haue obserued many seuerall circumstances, by reason whereof the holy Ghost rightly termed *Rome* vnder *Antechrist*, by the title of *Babylon*, for Power, Glorie, Whoredomes, Tyranny. But to come home to my Text, mee thinkes, that nothing may seeme wanting to furnish out the similitude, euen the confusion of Languages, and not vnderstanding of one anothers speech in spirituall

*Lips. de
mag. Rom.
l. 3. c. 11.*

Spirituall *Babel* may well hold play. For
 is not their prayer in an vnknowne
 Tongue, a present prooofe of this confu-
 sion? What is their prohibiting of vul-
 gar Tranſlations, what their celebrating
 of Diuine Seruice in *Latin* onely? What
 the intermixing of barbarous and vn-
 ſignificant termes in all their Miſſalls
 and Breuiaries, but fore-head markes of
 this *Babylonish* confuſion? I am the wil-
 linger (beloued) to inſiſt a little vpon
 this point, becauſe *Boſius* in his ſixth
 Book, *de ſignis Eccleſie*, and fifth Chap-
 ter, bath made the gift of Tongues to be
 an euident note, that the preſent Church
 of *Rome* is the true Church. To let paſſe
 his brags of their Linguists, we muſt ob-
 ſerue, that this confuſion of Languages
 conſiſted not ſimply in not vnderſtan-
 ding of Languages and Tongues: but
 whether we make this *one another* in my
 Text to be τὸν πλησίον, *vicinum*, with the
 Septuagint and Chaldaick Paraphraſe;
 or *proximum*, with *Hierom*, or with *Pag-
 nine* and *Arias Montanus* to be *socium*
 our companion, all argue, that not only
 the

the finall cause, but also the formall Ire of the confusion consisted, in the not vnderstanding of their speech, with whom they were to conuerse, and to whom they did associate themselves in their Churches, and publike meeting places to ioyne in Prayers, and the worship of God; that then, I say, they vnderstand not one anothers speech, then they participate of the curse and punishment of these wicked builders. But see how the Serpent is still a Serpent; if hee cannot build *Babylon* by the vnitie of Languages, hee will doe it by the confusion of Languages, if hee cannot by a speech which men vnderstand, he will doe it by not vnderstanding one anothers speech; if he cannot by the abuse of Gods blessings, he will doe it by the vse of his curses. It is strange (beloued) how in other things men are Eagle-eyed, and prie too farre, onely in those things which concerne *regnum caelorum*, the Kingdome of Heauen, they desire to bee purblind, and wilfully cast a vaile ouer their owne eyes: we would esteeme him an impro-

E

uident

uident Champion, which being to combat with a strong enemy, will assaile him at such weapons onely, as hee himselfe knowes not how to vse; and is't not the like case with our aduersaries, who being encountred by a potent enemy, the deuill, will striue to put him to flight by such weapons only, and such prayers as they know not the power of? Say the best of their prayers that may bee said, that many of them are zealous, and feruent, penned by the Fathers, receiued by vs; yet let them know, that we haue the sword drawne, they haue it but in the scabbard; wee see the marke we shoote at, they coward-like winke when they fight, and sottishly hood-blind themselves, when they should see how to direct their stroakes. I denie not but that in their rapsodie of *Tracts, Sequences, Responsories, Graduells*, and the like, some Pearles are here and there intermixed, yet to the *non* intelligent Auditory, they are but as *the light which shined in darknesse, and the darknesse comprehended it not, Ioh. 1.* Or as that of *Iacob in Bethel,*
Surely

Surely the Lord is in this place, and I knew it not, *Gen. 28.* For what absurdities haue daily issued from this *Romish* confusion, not the practice onely of the Lay ignorant doe testifie, who promiscuouſly apply the ſame prayers to God, to our Lady, to the Nayles, and other Reliques, but the writings of the learned doe confirme. It bootes not much, though *Aue Maria*, God ſaue thee *Mary*, which is a pure prayer to God for her, be turned to a prayer and petition to her: neither breakes it ſquare, though to the Image of our Lady, they ſay, *Pater noſter qui es in cælis*, Our Father which art in Heauen, as the *Tredentine* Catechiſme in the fourth part, and ſixth Chapter, permits men to doe, and as *Bellarmino* ſeemes to allow, who denies not, but that that prayer may be applied to any Angell or a Saint; in his booke *de ſanctorum beatitudine*, and twentieth Chapter. How good their Linguists are, which *Bosius* vaunts of, in other things I know not, in theſe caſes I am ſure the *Delphian* ſword ſeruing for all purpoſes,

and the Philophers, *quidlibet ex quolibet* comes to thort; either they make the *Romish dialect* more flexible then any other, or else the world hath beene defectiue hitherto of an expurged *Priscian*. But I will go no farther in the pursuite of our Common aduersarie.

O Thou which formest the hearts of thy seruants, and openest their eyes, that they may behold the wonderful things of thy Law, send knowledge we beseech thee out of thine holy heauen, and from the throne of thy glory, that it being present, the understanding of all men may bee so enlightened, and their iudgements so reedified; that they may discerne Antecrist, not only by the ruffenesse of his hands, but also by the confusion of his Tongue, and that those which are now in bondage to him, as in the house of Egypt, may no longer speake the Language of Babylon, nor understanding one anothers speech, but the Language of Canaan, and sweare to the Lord of Hosts, which lueth and raigneth one God and three persons world without end, Amen.

NAIOTH
OR
THE VNIVERSITY
CHARTER,

A Sermon preached at the Act,
vpon Sunday in the fore-noone
at Saint Maries in Oxford,
Anno 1620.

By
Edward Chaloner Doctor of Diui-
nitie and Fellow of *Allsoules*
Colledge in Oxford.



LONDON,
Printed by *William Stansby.*
1622.

we to the new, and whom doe we fitly
salute there, but *John* amidst his Disci-
ples, who as *Porphyrie* to *Aristotle*, reads
an *Epistle* to *Christ*, a preface to the
Gospel, whom doe we receive there?



NAIOTH,
OR
THE VNIVERSITIE
CHARTER.

AMOS 7. 14.

*Then answered AMOS, and said vnto
AMAZIAH, I was no Prophet, nei-
ther was I a Prophets Sonne, but I was
an Heardsman, and a gatherer of Syco-
more fruit.*

IT is the beaten policie of
Satan, that olde Serpent,
when he cannot master the
Truth by meaner Agents,
to interest great ones in
his cause, and to pretend the Kings Ti-
tle. *Eliab's* must be thought Enemie to
Ahab, *Christ* a Corriuall with *Cesar*, and

*1. King. 18.
Iudg. 21. 20
Iohn 19.
12.*

Amos 7.10.

Amos in this Chapter, a Conspirator against *Ieroboams* person, at least a figure-singer of his Fortunes, rather then *Amaziah* the Priest of *Bethel* should haue his Traffique decay, or his Kitchen, by reason of the others preaching, hazard freezing. Politique Idolatry is euer supported by pillars of the same stufte and making. What other Oratory doe the Priests of *Bethel* now two thousand yeares since this Embleme perished, pierce the eares of Princes with all, then that they are their trustiest Guard and securest Pensioners, and that in maintayning of them their owne safetie and assurance doth depend? What other streines doth their pretended Zeale resound, then what *Amaziah* with the voice of a Trumpet chaunts in the Court and amidst the Counsellors of *Ieroboam*? It is not priuate lucre that makes him by profession of Priest-hood deuoted to peace and quiet, at length to sustayne that odious and vngratefull office of a Promoter, the Swords of *Amos* his Complices hang ouer thy head, O

Iero-

Ieroboam, this, this, is that, which makes *Amaziah* an accuser, and in accusing vehement. You see then (Beloued) how Satan beginnes first with violence and crueltie, if this take not effect, as here it did not, then puts hee off the frocke of a Woolfe, and as our Sauour foretold, makes his next encounter in *sheepes clothing*. False priests are his best *Chaplaines*, and follow him neerer at the heeles then any other. *Amaziah* enters now, into priuate parlie with *Amos*, and seekes if possibly he can, to rid his iurisdiction of him by good counsell. He first suggests vnto him the danger he was in, and vpon this ground counsel-leth him to flye into *Iudah*. Secondly, he presents before him the duty and reuerence hee ought the King, and therefore wisheth him vpon a double respect to forbear *Bethel*, his Diocesse, (as *Hugo Cardinalis* termes it) the one religious, because it was the Kings Chappel, the other ciuill, because it was the Kings Court. Vnhappy *Ieroboam*, in whose Chappell *Amoses* are silenced; and
in

Matth. 7. 15

*Hug. Card.
ad locum.*

in whose Courts Prophets are proscribed and banished the Verge. But God will not suffer Mankind to be miserable, though it would be miserable, Let *Iero-boam* repine, and his priests conspire to fortifie their workes of malice with the Kings Signet, yet, *hoc vnum necessarium*, this one thing is necessary for thee, *Amos*, it is the command of the Lord of Hostes, that great Captaine, that thou shouldst stand Centinel in *Bethel*, & lye Perdu in *Israel*, what euer betyde thee.

True it is, that *Amaziah*s counsell was of as good touch, as the flattering lips of worldly friends do vse to impart; who begges not attention, or inoculates not his faithfull endeauours into his Friends Creed and Beliefe, with a Tale of *utile*, profit, commoditie? But when God hath made it thy calling to prophesie vnto his people *Israel*, there is *nullus consultandi locus*, no choice left thee, that *Roman* magnanimitie now challengeth to find place in thee, *Necesse ut eas, non ut viuas*: it is necessary that thou goest, and prophesiest to *Israell*, it is
not

not necessarie that thou liuest. And this was indeed, the mayn substance of *Amos* reply vnto *Amaziah*; & it is contayned in the 15. *Vers.* of this Chapter; as for my Text it is a *Prolepsis*, or removing of an Obiection, which might be thus framed against such an Answer. Thou sayest, that God sent thee, and that he bid thee prophesie vnto *Israel*; how shall this appeare? God is the God of order and not of confusion; Nor may any man take the honour of the Ministerie vnto himselfe, but he that is called of God as was *Aaron*, who gaue thee this authoritie? Produce thy Commission, shew thy Orders. The Orders of Prophets, whose calling is extraordinary, as they are written in the Court hand of Heauen, so are they sealed with Miracles. Of *Moses* wee find, *Exod.* 4. that he requiring of God some testimoniall of his sending, God gaue him the power of turning his Rod into a Serpent, and 2. *Kings* 2. the Sonnes of the Prophets which were to view at *Iericho*, seeing *Elisha* part the waters of *Iericho*, with *Eliahs* Mantle, sayd, *The spirit*

Heb. 5. 4.

spirit of Eliah resteth on Elisba, thus were these mens callings reade in these Miracles, as in Characters of Gods writing; nor is it lesse miraculous that an Herdsman, should suddenly proceed a *Seraphicall*, or *illuminate* Doctor; it was that one argument which put the subtile and profound Masters of the *Iewes* to a *non plus*, *Iohn 7.* *How knoweth this man Letters, seeing hee neuer learned,* and to say the Truth, it is an *Epitome*, and an abridgement of all other Miracles whatsoever: In this, *the blind* (so come our soules into the World) are made to see the wonderfull things of God; in this *the dumbe* (so poore Grammarians are wee by nature, that we salute the lighs with none but inarticulate sounds) haue the gift of tongues; in this a Steward and Dispenser of Gods Word, hath the abilitie to feed fise thousand soules at once with the same Barley Loafe, to awaken the very dead out of their graues of corruption, and to rayse vpeuen of stones Children vnto *Abraham*. If therefore any in this Assembly prize the
Lear-

Learning required in a Teacher at that low rate, that they conceiue the purchase of it to bee but a few idle houres worke, or otherwise that by Gamesters it may be found sitting in the fields, let them know, that *Amos* here was of another opinion, and that such slender provision of theirs, for a worke consisting of so many parts, requiring such varietie of Tongues, dexteritie in Arts, profoundnesse in Sciences, may be as conuertible an Argument to prooue them, no Prophets Sonnes, as it is in my Text vrged to prooue *Amos* a Prophet, *Then answered Amos, and said to Amaziah, I was no Prophet, neither was I a Prophets Sonne, but I was an Heardman and a gatherer of Sycomore fruit.*

The summe (you see) of *Amos* his Answer (as concerning my Text) is a confirmation or prooffe of his extraordinary calling to the Ministerie, from the meanenesse and simplenesse of his education, which hee exemplifies two wayes principally,

Viz.

First, *Negatiuely*, in declaring what hee was not, *I was no Prophet, neither was I a Prophets Son.*
Viz. < Secondly, *Affirmatiuely*, in declaring what he was, *but I was an Heardman, and a gatherer of Sycomore fruit.*

In the *Negative*, we may consider the termes, first, *absolutely* in themselves, *A Prophet, a Prophets Sonne*; Secondly, *with relation to Amos, I was no Prophet, I was no Prophets Sonne*; In the *Affirmative*, we may obserue likewise (if the time could permit) the Trades hee was of; the one about Cattell, *I was an Heardman*, the other, about the fruits of the earth, *I was a gatherer of Sycomore fruit.* And now haue I presented before your eyes, the Inauguration, or Generation rather (if I may speake *Physically* in a Diuine subiect) of a Prophet, his progresse, *à non esse adesse*, his *terminus à quo & ad quem*, it is a sampler of our new birth in *Christ*, where the Author of all Prophecie by the anoynting Oyle of his Spirit, takes vs from amongst the heards, whose

whose companions wee are by imitation, and the Sycomores or wild Fig-trees of whose lineage we are become by barrenesse and degeneration, and enrolls vs in the lists of his Prophets; He which lifted *Amos* from an Heardsmans banke, to a Prophets Chaire, eleuate our earthly thoughts from such Obiects to the Chaire of Prophecie, and confirme his Calling as effectually by the power of his Word, as his Word by the Miracle of his Calling, whilest first I treat of the termes *absolutely* in themselves, which here are *negatiuely* spoken of him, and come in the first place to be handled, *A Prophet a Prophets Sonne?*

Thirdly, the word *Prophet*, hath euer enjoyed a sacred and religious vse, and although the Heathens were guiltie of that Sacrilege, that they stole it from the Church to adorne their *Poets* with it, yet in its owne right, it still contayned it selfe within the Arke of the Couenant, and the Offices of the Sanctuary, and in them receiued a three-fold acception. For *first*, and most vsually it noted that

ex-

extraordinary Calling of those which attained to the knowledge eyther of things to come, or otherwise mysteries about the Spheare of mans naturall apprehension, by Diuine Reuelation. And in this *classis* or ranke sit the Prophets which were the Penmen of holy Writ. Secondly, It signified one which celebrated the honour of God in Hymnes and Psalmes, and Muslicall Iustruments, and so *Dauid* erecting or preparing rather a Quire for the Temple, is said to separate the sonnes of *Asaph* and of *Heman*, and of *Iedulthion*, who should prophesie with Harpes, with Psalteries and with Cymbals; 1. *Chron.* 25. Thirdly, it pointed out any one, as hee was an Expounder and Interpreter of the Law, and so of *Aaron* it is said, *Exod.* 7. That hee should bee Moses Prophet, which *Iunius* and *Tremelius* render, *constitui Aaronem ut esset interpres tuus*, and in this sense Saint *Paul* opposeth Prophesie as an ordinary gift, to that extraordinary gift of Tongues, 1. *Cor.* 14. making Prophets and Doctors of the Church (saith Mer-

Mercer) to be Synonima's and of equivalent sense. Now *relatives* being best knowne by their *correlatives*, the surest way to find out the meaning of this word *Prophet* in my Text, will be by his sonnes, *qualis filius talis pater*, Like son, like father. A Prophets sonne in the old Testament, is not the sonne of a Prophet so termed, for generation or adoption; no, this were to hold the graces of God in fee simple, and to entaile them to a Stocke or Linage, but for institution and education sake. They are mentioned sundry times in the Bookes of *Kings*, and by the circumstances of the places, as also the concurrence of Interpreters, are found to be nothing else but young Students, trained vp vnder religious and learned Teachers, as in Schooles and *Accademies* of pietie. A *Prophet* then in this place (by the nature of *relatives*) is the Master or Teacher; and a Prophets sonne, the Scholer and Auditor in a Vniuersitie. Yet giue me leaue to affirme the roote of a Prophet in my Text (I speake not *grammatical-*

ly) for this is denied by many, but *historically* to bee Prophets inspired, who haue as it seemes, bequeathed the name of Prophet, vpon such Instruētors as these, because they were the Founders of the Order, and their Predecessors in the Chaire. For whom doe we find standing ouer the Prophets in that illustrious Schoole of *Nayoth*, but *Samuel*? 1. *Sam.* 19. whom ouer the Colledges in *Bethel*, *Ierico*, and *Gilgal*, but first *Elias*, and after him *Elisba*, 2. *Kin.* 2. and fourth *Chapter*? So that the Office and function of Teachers in Schooles, being adorned with that sacred title of *Prophet*, and the Chaire consecrated by the Prophets themselues, who were the King of Heauens, Professors in those most ancient Accademies of the Prophets sons, warrants me to inferre, the *institution and erection of Schooles*, or to speake plainly, of *Vniuersities*, the *ordination of Masters and Instruētors in the same*, the *cōcourse of Youth reduced vnder a certain prescript of Discipline therein*, not to be a plot (as some imagine) of human inuention,

on, but sacred and of Diuine institution. And indeed, where shal we begin, & not discouer some *Athenian* ruines. What was Paradise before the fall of our first Parents, but a glorious Schoole, wherein *magnus ille peripateticus*, God who was heard walking in the Garden, did till that time possesse the Chaire? What was the Euening, wherein *Adam* gaue names to creatures according to their Natures, but a *Philosophicall vespers*? What the conference with the Serpent, but a disputation; where such was the fortune of the day, that the Serpent which before was but allowed to aske a *Placet*, and dispute an argument vpon the victorie then gotten, mounted the Chayre, & euer since opened Schooles of his owne. Good cause then had the Church to be as sedulous and careful in building staire-cases for Heauen, as the Deuill in digging descents to Hell. And do you think it was not? *Caine* (saith *Iosephus*) found out the Art of Weights and Measures; *Iabal* the Architecture of those dayes, *he was the Father of all*

Vide Iohan. Regy. Dantiscani Doruff. orat. 2. de comparatione & Paradisi: Gen. 3. 8.

Gen. 2. 19.

Gen. 3. 1.

Ioseph antiq. iud. ic. l. 3. cap. 2.

Gen. 4. 20.
21. 22.

Endemon in
Causab.

Ioseph an-
tiq. Iud.
l. 6. 1. 6. 2.

such as dwell in tents (saith the Scripture) *Iubal inuented Musick, hee was the Father of all such as handle the Harpe and Organ; And Tubalcaine an instructor of euery Artificer in Brasse and Iron.* Thus was there a mixt *Accademy* of Mechanicks and Mathematicks erected within the Serpents Pale. The Deuil might here bragge as much as *Endemon*, or any Iesuited, *penes se esse imperium litterarum*, that the Empire of Learning was within his Dominion. It had been no disgrace to the Church to say, these were their Drudges to make Instruments and Tooles for them to imploy in the maine worke, to wit, in the doctrine of true Religion, as it is no disgrace to a *Physitian* that hee hath an *Apothecary* to compound his Medicines, or an *Astronomer*, that a Smith makes his Instruments: but yet shall wee imagine the Sonnes of God destitute, or without Schooles; nay, compleate Accademies of these and other Sciences? *Seth* (saith *Iosephus*) liu'd in an wonderfull happy state with his sonnes

sonnes, they were all of a towardly disposition, and inhabited their Countie in marueilous tranquillitie, without sedition, they found out the knowledge of *Astronomy*, the which against the malignitie of Fortune they wrote vpon two Pillars, the one of Brick, the other of Stone. I will not dispute the certainty of this, though *Iosephus* affirms, that one of them was to be seene in his time in *Syria*; thus much is certaine, that the Houses of those Patriarches were very Schooles of all these Disciplines. I call to witnesse the Arke, the fabricke and building whereof was a very Lecture of exquisite Mathematicks, as *Buteo* vpon this point hath learnedly declared. I ioine that sudden spring of rare knowledge immediately after the Floud: some mentions *Chams Astrologie*, others *Abrahams Lectures* to the *Egyptians*: there are not wanting, that specifie the Wisdome which *Ioseph* taught the Senators of *Pharaoh* to be the Arts, which that Country hath been alwaies proud of: and it is worth the inquirie, what

F 3

that

Buteo de
arca Noe.
Berosus
Annian.
Histor.
Scholast. in
Gen.
Ioseph. ant.
t. 9 Iud.
lib. 1. c. 7.

Ps. 107. 22.

Iudg. 1. 19.

Acts 7. 22.

that *Kiriashsepher*, or Citie of Letters among the old *Canaanites* doth import; plaine it is, that *Moses* is noted in the seuenth of the *Acts*, to haue been learned in all those *Sciences*; and it is not credible, that the *Egyptians* within that small space of time comparatiuely being but seuen hundred and sixtie yeares after the Flood, besides, hauing their lines shortned, should attain vnto that exactnesse in all Arts, which the long-lived Fathers before the Flood, in one thousand sixe hundred could not. Well, hitherto the Schooles of the Church were contented to share in the fortunes of the temporall state thereof, to be Pilgrimes vpon earth, and to trauell from place to place; and what maruell then if the tracts of them bee somewhat the more obscure. Lets see the *Arke* but once stationary, and the Church wel secured from enemies, & then what more eminent thing in the whole Land of *Iurie* then these Schooles? they are no more couched in valleyes, but seated vpon Mountaines, vpon which ground

as

(as *Iunius* obserues) they were termed *Gibba*, which is as much with the *Iewes* and *Syrians*, as an hill or high place, as also *Labratha*, which amongst the *Armenians* and *Egyptians*, the neighboring Nations of the *Iewes*, signifies a place of descent, and so in the first of *Samuel*, and the tenth, what was the place where *Saul* meetes the Prophets descending with their Tabrets and Psalteries, but an high place, and the Hill of God? As who would say, that Schooles of Learning and Pietie are the Beacons which must giue light to the whole Land, and therefore ought to be seated in the most conspicuous places. I cannot tell whether the Court enuied the Countrey this felicitie, sure I am, that anon after, a Kings Palace was conuer-
ted into an Accademy, and himselfe *Regius professor* in the same; which confutes that common conceite had of *Plato's* Common-wealth, that it is but an *Idea* of what hee would haue, and not what euer was: for who can deny it to be in *Israell* during the raigne of *Sal-*

*Iun. de
accad.*

*Plato de re-
pub. lib. 5.*

Hieron.
comment.
in 1. Eccle-
siast.

Gesner, de
serpibus &
hist. animal.

mon, where they were guiltie of that happinesse to haue a Philosopher to bee their King, and their King a Philosopher. I passe by his bookes of *Prouerbs*, *Ecclesiastes*, and *Canticles*, which Hieron diuides into *Morall*, *Theoricall*, and *Supernaturall*, obseruing in them *Ethickes*, *Physicks*, and *Metaphysicks*. I omit his learning in the Mathematicall Disciplines, wherein it is meant as I suppose, *that he excelled the Children of the East, and the Wisdome of Egypt*, their chiefe learning consisting in those kinds. I will not trouble you with his Lectures of Plants, and Beasts, & foules, and creeping things, wnerof a *Gesner* is fitter to discourse then a Preacher, thus much let me say of them before I passe farther, that he which thinkes Schooles euen of these subiects superfluous, calles *Salomons* Wisdome into question, and prooues his owne folly in confuting him. Well, Schooles being thus enobled by a King, had sacred Heralds to draw from thence forth a perpetuall pedegree of their descents, to shew how they

they branched themselves into sundrie Families in *Bethel*, *Gilgal*, and *Iericho*, vnder the auspicious conduct of *Elias* and *Elisha*; they had likewise the Kings Chroniclers to register their fortunes amongst the acts of the Kings, to tel the diuine protection they enioyed by the means of *Obadiah*; they wanted not *Jeremie* to insert their dismall disasters into his lamentations; and yet after all this, to prooue the immortall temper they are of, they giue the world to vnderstand, that they liu'd when their Countrie died, and that in Captiuitie it selfe they were free. Then was their pouertie and exile beautified with the rich and incomparable learning about all the *Chaldeyes*, of *Daniel*, *Hananiah*, *Mischael*, and *Azariah*: from thence issued that skilfull Scribe and perfect Rabbi in the Law, *Ezra*, whom the *Iewes* make the Founder of that Accademie in *Hierusalem*, in which *Gamaliel* taught, and in which our Sauour disputed amongst the Doctors; *Luk. 2.* But leaue we the old Testament, and come

2. *Kin. 2. 4.*
1. *Kin. 18.*

Ier. La-
ment. 9. 7.

Dna. 1. 20.
Græbrard.
1. 2. Cronel.
Montan. in
Appayatu.
Ambros. in
1. Cor. 14.

Acts 6.

*Sigonius de
repub. Hebr.
lib. 2. c. 8.*

*Aug. contra
Faustum.
lib. 22. c. 24*

we to the new, and whom doe wee first
salute there, but *John* amidst his Disci-
ples, who as *Porphyrie* to *Aristotle*, reads
an *Isagoge* to *Christ*, a preface to the
Gospell: whom doe we next meet but
our Saniour himselſe, whose conuerſati-
on with his Disciples was nothing else
but a Schoole and Lecture of pietie. I
should burden your patience in recount-
ing the ſeueral Sects amongst the
Iewes, as *Phariſes*, *Saducees*, *Herodians*,
and others, each of which had their
petty Accademies; the *Libertines*, *Cy-
zenians*, and *Alexandrians* which had
their Colledges; *Scribes* and *Doctōrs*
of the Law, that wanted not their Sy-
nagogues, which were Schooles of Re-
ligion; and were ſo frequent, that *Iurie*
it ſelſe ſeemed nothing else but one en-
tire Vniuerſitie of Prophets and Pro-
phets Children: and what maruell,
Dico illorum hominum (ſaith *Auſten*)
*non tantum linguam, ſed etiam vitam fu-
iſſe propheticam, totumque illud regnum
gentis ſebrae quendam magnum, quia &
magni cuiusdam fuiſſe prophetam*; that

is

is, not onely the language, but life also of those people was propheticall, and all the Kingdome of the *Jewish* Nation, was euen a great Prophet, because the Prophet of a great one. And now haue I deriued the race of our Prophets and Prophets sonnes, through the whole volume almost of sacred Writ, I find yet farther a forme of a Scholasticall exercise; and though not a *Sylogisticall*, yet an Oratoricall disputation mentioned by Saint *Paul*, *1. Cor. 14.* together with the Lawes prescribed, and the stile of Prophet retained still with it; *Let the Prophets speake two or three, and let the other iudge*: which giues a glimpse at least, if not an authentike warrant for a Christian Schoole: thus much *Zanchi- us* bids mee say, that wheresoeuer you find Catechizing mentioned by the Apostle, you may affirme, that there was training vp of Youth in this Discipline: and such (saith he) was at *Antioch*, whereof *Barnabas* was Teacher, *Acts 13.* and this Schoole was extant in the time of *Constantine* the great. And

*Zanch. erat.
de conseru.
in Eccles.
puro Dei
verbo.*

And so hauing seene the Doctrinalls of this Prophet and Prophets sonne in my Text, lets see what vse and application, wee may frame thereof vnto our selues.

You see (beloued) here in my Text an Vniuersity Charter dated from Heauen, confirmed by the High Parliament of the sacred Trinitie; and the wordes and stile of the foundation exprest by those most glorious titles of *Prophets* and *Prophets Children*. Other dignities are borrowed from the world, and the world may challenge its owne againe; but this one priuiledge to bee *Prophets* and *Prophets Children*, is the phrase of the Court aboue; it is the language of the Spirit of God, and this none can take from vs. If we be religious in preserving the Liberties and Immunities granted vs by the Princes of the earth, we should be sacriligious in neglecting this which proceeds from the King of Heauen, tis high impietic to haue one word of this raz'd, or one tittle alter'd, it must bee ingroft not
with

with letters of inke, but in the Characters of mans life, our actions and professions, that whosoever can vnderstand, may reade, and whosoever reade may find, as it were engrauen in the liuing frontispiece of this our body, *prophetas & prophetarum filios*, both Prophets and Prophets sonnes. First, *Prophets*, and that is, when in the Schooles wee haue no other Regents then the Prophets themselves; and this libertie wee haue recouered againe, which once was lost, when the *Roman Iesabel* forced *Elias* to flie, and the Prophets to hide themselves, to keep their Acts in Caues, and confine their intertainement to bread and water; they are now (thanks bee to God) returned from exile, and possesse their ancient places: and here I turne to those, who lothing the beautie of their native Soyle, vpbraide vs with defects and imperfections in our Nurseries, extolling the superficiall and histrionical teaching of the *Iesuits*, with the title of Methode and Expedition; the barbarousnesse of the *Friers* with
the

1. Kin. 19. 2

1. Ki. 18. 13

Jer. 6. 16.

the appellation of soliditie and soundnesse, and aske, what are those ballances in which they weigh the ware of these men? I am sure there neuer wanted on our side a *David* to encounter the stoutest *Goliath* which they could bring into the field: thus much my Text warrants me to say, that where *the old way*, of which *Jeremy* speakes, is not stood vpon, but *via Thoma*, the way of *Thomas*, as the *Dominicans* speake, and *via Scoti*, the way of *Scotus*, as the *Franciscans*, where the Masters of the Sentences are not the Prophets, but *Peter Lumbard* growes to bee a Text, where *Moses* lies as in Popish conuenticles at the Popes seate, and he vsurpes his Chaire, they may haue a trunke or case of an Academy; but the soule and life of it, which are *Moses* and the Prophets is departed, they haue forfeited the priuiledges giuen them by God, and let them vsurp what *Angelicall* or *sublimated* titles they please, the best of them can say of himselfe no otherwise then *Amos* heere, whilest he was an Heardsman, *non sum*
pro-

propheta, I am no Prophet. And if the case stands so with the Master, that hee hath this sacred name of a Prophet pind on his sleecue for a monitor, how doth the Prophets sonne reflect vpon the Scholer. Doubtlesse no otherwise, then a picture doth vpon him that it represents, I may almost say, as a definition vpon that which it defines. For, not to speake with that rigor in *Logick*, a sonne may analogically be the *matter*, and a Prophet the *forme*; the one the *genus*, the other the *differentia*, in the definition of a Scholer or Disciple. Take the common qualities of a sonne with the restringent qualifications of a Prophet, and they make that sweete harmonic which the *Psalmist* found in Brethren that dwell together in vnitie: For as a naturall father begets the body of his sonne, so a Prophet informes the soule of him, and no lesse restores that life which *Adam* lost, then the other that which it neuer had. Againe, as our earthly Parents communicate their worldly goods, so these spirituall Parents

Gen. 25. 34

rents the Prophets their spirituall treasures to their sonnes, and make them heires not by halues as the Pope, but of all that they haue. And lastly, as a naturall sonne is a part of his fathers family, so whosoeuer is truly the sonne of a Prophet, is incorporated into the family of a Prophet, submits himselfe to liue in ranke and place and obedience of a sonne; if otherwise, he either takes the Cell and Hermitage he liues in, to bee a Kings Palace, and a Schoole of fashions, or with cursed *Esau* contemnes his Birth-right, and sells his Fathers inheritance for *pottage*, hee is no true sonne of a Prophet but an *embrio*, an abortiue fruite, a Changling, or rather a Cucko hatcht in his nest, making perhaps a ridiculous singing in the Spring and May-time of his life, stammering for good reason before the Summer of it, in the Autumne dumbe, and when the Winter of old age approacheth, taking no other thought, then how to shroud his nakednesse in some obscure hole from the sight of the world. The consideration

sideration hereof should rouse vp (belo-
ued) euery one in his seuerall place to
looke about him, and see in what ranke
he is ordered, what is required of him,
and how strict an account of so high a
Calling wee must make. For, if Vices
once ascend *Gibba*, the Hill of God,
where shall they not enter? If Sathan
plant ill manners in the most eminent
place of the Church, in the houses of
Prophets, what will he not doe in pri-
uate Families? *Samuel*, the first builder
(wee reade) of Colledges, calleth his
Colledge *Naioth*, that is, euen beautie
itselfe, now a small spot in beautie is
a great blemish; againe, Colledges are
Epitomes of the Common-wealth, as
Athens was of *Greece*, and what a thing
were it in an *Epitome* to find superflui-
tie? Vniuersities are the Eyes of a
Kingdome, and a Mote in the eye is a
great trouble; briefly, they be *Ezechiels*
Rockes or *Bayes*, where Salt is prepared
to season the World, but if *the salt lose*
its saunour, wherewith shall it be salted?
They are not as some conceiue, those

1. Sam. 19.

Ezech. 47.
Barad. in
concord. &
hist. Euang.
Tom 1. li. 2.
cap. 6.

G

Parian

Parian Mines, those lapidarie materials, wherewith the wombe of the Earth trauailes at our doores, that haue raised vs from such modest beginnings to this splendor, the polliht stones to garnish the house of the Lord are you; not those shady Groues which encircle this Palace of the Muses, that haue contributed to our Architecture, the *Lebanon* from whence Timber must bee fecht to build the Temple, are you; not those *Appian* aquaducts you see, or that sweet confluence of *Tigris* and *Euphrates* to to this our *Eden*, that crowne our happinesse, the Fountaines and Conduits, to deriue water into the whole Land, are you; you that *Ptolomean* structure to bee gaz'd vpon, you that common Librarie of this Ile, the bookes to bee read by euery capacitie, you, the liuing Glosses, Commentaries, Institutions, Fathers, Prophets, are you, and you onely. Much more doe the termes of Prophets and Prophets children in my Text, vtter in a reall and *Laconike* fluencie, where lest weight should be wanting

ting to words, *Amos* himselfe inter-
poseth, and bids vs consider them no
more absolutely in themselves, but in
relation to him which succeeds in the
second place to bee treated of, *I was*
no Prophet, neither was I a Prophets
sonne.

It were to be enquired into by those
that are Critickes, what reading is most
authentike. For the vulgar renders it
in the present tense, *non sum Propheta*,
I am no Prophet, *Iunius* and *Tremellius*
in the preterimperfect, *non Propheta*
eram, I was no Prophet, *Arias Monta-*
nus without any note of time, as if Cro-
nologie were not herein necessarie to
be looked into, *non Propheta ego*, I no
Prophet. This variety hath caused in-
terpreters not a little to varie in their
expositions. For *Gregorie* thinkes that
he remoues from himselfe by this ne-
gatiue, the perpetuitie or duration of
his Propheticall function; *Hugo Cardi-*
nalis the act of Prophecie, not the ha-
bite; some of the *Rabbines*, a lineall de-
scend from any of that Order, and *Ly-*

Vulg.

Iun.
Tremel.

A.Mont.

Greg. lib. 22
Moral. c. 41.

Hugo Card.
& Lyran.
ad locum.

Parson.

*Riber. Cal-
uin. Pelli-
can. ad loc.*

ra the title of false prophet ; which meanings being so farre fetcht, and impertinent to the matter in question ; *Amos* beside, being now called to the Bench or Consistorie of *Amaziah* the Arch-priest, they make the good man herein to play the *Iesuite* or Seminarie, and to vse a tricke of mentall reseruati-
 on, allowed by *Parsons* and others, in case the partie conuenting bee held an Heretike, not much differing from this, I am no Priest, that is, according to the Order of *Melchisedech*. Wherefore *Ribera*, as also *Caluin*, *Pellican*, and the best of our reformed Interpreters, are contented that hee shall by this nega-
 tion, shake off the name of a Prophet, not in that superlatiue sence, as it notes one enriched with supernaturall reuelations from aboue, but onely in a com-
 mon and vulgar acception of those dayes, as it pointed out any one that being before times trained vp in the Schooles of the Prophets, became an ordinarie Professor or Teacher in the same. And this without fraud or coyn-
 ing,

ning, seemes to be the very drift of *Amos*, and suits moreouer most nearely with the subiect in hand. For, whereas *Amaziah* seemed to lay to his charge the ignominie of a false prophet, and that hee betooke himselfe to prophesying, rather for by-respects, to begge his bread like a Friar *mendicant*, then otherwise, he falls smoothly vpon the most weightie question, how a man that prétends he is a Prophet inspired by God, may bee discerned to be such an one or no, and cleares himselfe by two most inuincible demonstrations, which containe in effect the decision of that point. The one by the fulfilling of things foretold, according to that rule giuen by God himselfe, *Deut. 18.* And if thou say in thine heart, how shall we know the words that the Lord hath not spoken? why, when (sayth he) the thing followeth not, neither comes to passe, thou shalt not be afraid of him; Where *Rupertus* notes, that where a long space of time did intercede betwixt the foretelling of things and the accomplishing

Amos 7. 12.

*Eupertus in
prolog. in
Hoseam Ri-
bera in pre-
lud. in Ex-
pos. omnium
Prophet.*

of them, as it often hapned in the Propheties of *Christ*, the Prophets were wont to prophesie of some things of lesser moment, but yet more immediately to ensue, as the destruction of such a Man, or such a Familie, and therefore if *Amaziah* doubt of *Amos* his extraordinarie calling, he tells him, that he should ere long reade the truth of it in his owne calamities, *Namque dies aderit quam non procul auguror esse*, the day would come, and that it was not farre off, *when his Wife should be an Harlot in the Citie, and his Sonnes and Daughters die by the sword, and himselfe die in a polluted Land. v. 17.* The other demonstration or rule for the discerning of a Prophet inspired, are Miracles, which are not conuertible with this kind of Prophet we speake of, for many did none at all, yet where they are, wee may conclude such a man, to haue the power of God, and a more immediate calling from aboue. This is *Eliab's* sending confirmed by fire from Heauen, *1. Kings 18.* The *Apostles* mission,

Ovid. Metamorph.

mission, by signes and wonders, *Marc.*
 16. And to be briefe, *Amos* his extraor-
 dinarie gift of Preaching, by denying
 in him the ordinarie, I meane, the gift
 obtained by ordinarie meanes, by in-
 struction in the Schooles of the Pro-
 phets; and thus hee seemes to presse
Amaziah in my Text; If neither at
 this time he were, nor heeretofore had
 beene by paines and industrie in his stu-
 dies, promoted to the place of a Tea-
 cher, or Instructor of Youth in the
 Schooles, the which wee vnderstand
 by the word Prophet in my Text, nay
 if hee neuer went so farre as to bee an
 Hearer or Disciple of such Teachers
 and Instructors, which is meant by the
Prophets sonne, then that he now ascends
 the Pulpit, and like a perfect Scribe in
 the Law, becomes a publishe of the
 Mysteries of God, must needs be mira-
 culous, argue his Calling to be imme-
 diat from God, and extraordinarie,
 and himselfe to bee a Prophet of an
 higher ranke, taught his lesson from
 Heauen.

Many excellent obseruations may from hence be drawen, as first, what is required of ordinarie Pastors in the Church; for, if not to haue beene instituted and trained vp in the Schooles of the Prophets, be here produced, as no lesse then a Miracle to prooue *Amos* his Calling to be extraordinary and immediat from God, it cannot be but an affectation of the like Calling, and a mistake of that order which God hath now settled in his Church, for any man that hath not that immediat Calling to intrude himselfe into the Function of the Ministrie, with the neglect and contempt of that Discipline. No man is borne an Artificer. The Soule of euery one comes as naked into the world as his Bodie, not hauing so much freedom as to set open Shop in the meanest Trade without seruing an apprenticeship. That which the Poets faigne of some, that they became most learned, *solo Musarum & Apollinis afflatu*, hath a Poeticall licence for its Passport; it was the priuiledge of those Legats, *à latere*,
in

in the new Testament, the *Apostles* and the truly Apostolicall *Nuncio's*; the *Euangelists*, when they were brought before Kings to speake their embassage without conning, and though (saith *Austen, de doct. Christi.*) it be reported that Saint *Anthony* could without any knowledge of Letters, repeate the whole Scriptures by heart, and that a Christian bond-slaue obtained by three daies praiers, to reade any booke at the first view, yet vpon these relations should no man looke to bee rapt vp with *S. Paul* into the third Heauen, or expect a parly with our Sauiour of his instruction. No (beloued) God hath founded his Schoole on Earth, and the Lecturers in Ordinarie, to whom hee sends vs for our lessons, are men. *Cornelius*, though an *Angell* certifies him, his praiers found their acceptance with God, yet to reade vnto him the Doctrine of his Redemption, the *Angell* meddles not with the taske, but refers him to *Peter*, *Act. 10.* The *Eunuch* plods vpon the propheties of *Esay*, and
God

Matth. 10.
19.

August. de
doct. Christi.
in prolog.

God, like a tender Master, looks vpon him with the eyes of compassion, yet he neither speakes to him himselfe, nor dispatcheth a winged Messenger from Heauen, to informe him, but sets *Philip* like a speaking Commentarie in the way to be his Guide, *Act. 8.* Saint *Paul* found that grace to bee spoken vnto by *Christ*, and to haue that sweet Oratorie of our blessed Sauour, sollicite him in his journey, but it was onely a generall summon; if, *Paul*, thou wilt know particularly what thou must doe, *Get thee into the Citty, and there Ananias shall tell thee. Act. 9.* The ends hereof are many, to procure honour and respect to teaching, to make vs the true Temples of the holy Ghost, by deliuering his Oracles; and lastly, to open a doore for Charitie, to diffuse and communicate the rich treasures of Knowledge to others. This made the most excellent and most renowned in both testaments for learning, both acquise and infused, to propose their owne education in this kind vnto others, for a rule to imi-

In a
Iude

imitate; *Ioshua* vnder *Moses*, *Samuel* vnder *Eli*, *Elisba* vnder *Elias*, *Salomon* vnder *Nathan*, *Baruch* vnder *Ieremie*, *Timothy* vnder *Paul*, and the *Apostles* themselves, as domestick Disciples, vnder our *Sauour*, were first trained vp, before they were sent out to preach. Nay, that most glorious Redeemer, which is the sole founder of this propheticall Order, that chiefe corner Stone vpon which wee build, and to whose meritorious intercession vnto his Father, we owe this sacred Charter in my Text, made choice, *Luk. 2.* of the *Hierosolymitan* Academie, and of all times, their *Acts*, as it seemes, to bee the entrance and presage of his future Ministerie: there is hee found, for his place, *in medio Doctorum*, in the midst of the Doctores; for his gestures, a true Academick & a perfect Schooleman, observing the formes of the Schooles in his *Questions and Answers*. Was it that hee would recommend vnto vs from his owne practice; the training vp of youth in these exercises, and

Handled

in

Sermon before the

in Saint MARIES, at

in OX

*Matth. 2.**Luc. 2, 25.**Galat. 1, 1.*

63.

in this method, or that withall he gaue the World hereby to vnderstand, that he offers himselfe, first, (this being, as it were, the first fruits of his propheti-
call office) to the Prophets and Prophets sonnes, such as in the Schoole of pietie are industrious and vigilant in the purchase of Knowledge, vnlesse this also may be added for the honour of the Prophets, that he was first saluted *God* and *Man*, by the *Wisc-men* of the East, and presented in the Temple with the stile of *Illuminate Doctor* by *Simeon*, whom *Galatinus* makes to be the *Diuinitie Reader* in the *Hierusolymitane Vniuersitie*. The Fathers in the primitiue Church, who were the Guardians of Christian Religion in its None-age, knew well the behoofe and necessitie of this Doctrin, and therefore whom preferd they to the stern of the Church, but such as had not onely beene *sonnes of the Prophets*, but also were worthy in respect of their rare and excellent learning, to be *Prophets* themselues? For from whence was *Polycarp* aduanced to
the

the See of Smyrna; or *Irenaus* to that of *Lions*; but as *Irenaus* himselfe tells vs, from that flourishing Vniuersitie of *Ephesus*, founded by *Iohn* the Apostle? Whence *Gregorius Neocasariensis* lifted to the *Pontick* Bishopricke, but as *Socrates* recites, from *Casarea*, that renowned Schoole of *Palestina*? Whence *Nazianzen* set ouer the *Sasimians*; or *Basil* ouer the *Capadocians*, but from the *Athenian* Academie? In a word, whence were *Pantenus*, *Origen*, *Clemens Alexandrinus*, and so many able and victoriou's Captaines, in that desperate and forlorne state of the Church, prest forth to stand in the Gap, and in the fore-front of the Battaile, but from the Seminarie and Source (as Saint *Hierome* hath it) of all good Literature, erected by Saint *Marke* himselfe in *Alexandria*? The reason is, because when wee hope to know any thing by speciall and immediate reuelation from God, wee vse not to betake our selues to studie and meditation, but to prayer onely and other good works; nor to the most learned,

but

*Iren. aduer.
hæres. l. 3.
c. 3.
Euseb. l. 5.
c. 19.
Hieron. E-
pist. 29.
Socrat. hist.
Eccles. l. 4.
c. 22.
Nazian. O-
rat. 2: in
Iulian. &
in laudem
Basili*

*Hieron. Ca-
tolog. scri-
ptorum Ec-
clesiast.*

2. King. 22.
14.

but to the most zealous and deuout: and therefore wee are not to bee steared by such as are onely more religious and deuout then others, but such as are withall more learned, the holy Ghost sending vs not now as in the old Testament, to *Huldahs* & *Amos* his Women and Heardsmen, but to the *Prophets* and *Prophets sonnes*; for the Spirit which guideth the Church vnto the consummation of the World, *Speaks not of it selfe, but whatsoeuer it heares that doth it speake.* Ioh. 16.

A notable lesson (beloued) for these *Fanaticall* times of ours, wherein a bastardly brood discended from the loines of *Montanus*, and his prophecesses, *Priscilla* and *Maximilla*, haue multiplied and encreased aboue measure; and as if reuelations were parcells of their Trade, Heardsmen haue stept into the Pulpit with *Amos*, thinking this warrant sufficient, that they can say with him, *Non Propheta eram, neq. filius Propheta*, I was no Prophet, neither was I the sonne of a Prophet. I will passe by
the

the *Swinckfeldians* and *Libertines*, out of whose camps, *Storkius* in *Saxonie*, *Shackerus* in *Heluetia*, and that *Leiden* Botcher in *Munster*, laid siege to the very roote of Christian institution, by fostering this opinatiue inspiration, because with such Innouators as destroyed the Principles of Faith, and tooke away the common *Medium* of all Disputation, God himselfe the onely Disputant in a desperate case, confuted them with horrible and feareful destructions, as Historians doe manifest. I could haue wished the funeralls of the men and their pernicious doctrine, had beene concluded both in a day, and that the same graue had couered them from the view of the VVorld. But the apparitions so talked of in Poperie are but their ghosts, and the spirit so much bragd of by some more zealous then knowing, *Pythagoras* would sweare were their soules trauailed into other mens bodies. There are degrees (I confesse) wherein some stand guiltie in a greater measure then others, in the entertaine-
ment

Sleidan.
Comment.
l. 10.
Meshou.
Hist. Ana-
baptist.

*Bellar. l. 4.
de verbo
Dei, cap. 9.
Gerson. Di-
stinct. vi-
sion. vera-
rum & fal-
sis.*

*Cajetan.
tom. 2 opusc
tractat. 1.
de concep-
tione Virgi-
nis, cap. 5.
Bosius, l. 16.
de signis
Eccles. c. 9.*

*Sunt 26.
artic. in qui-
bus Magi-
ster non te-
netur.*

*Vid. errores
Parisijs con-
demnat.
ad finem
P. Lomb.*

ment of this error. Offenders in the highest degree, are those that thinke neither the skill of the Prophets, nor the attention of the Prophets sonnes, to bee any whit necessarie to the expounding of the Word. The Popish Scholemen bid me reflect for this *tenent* vpon the *Anabaptists* in *Germany*, but by their leaue, howsoeuer *Bellarmino* disclaimes new reuelations; *Gerson* excuseth Friars visions with a fit of melancholy; and *Cajetan* aduiseeth the Pope not to relie vpon them, in as much as Saint *Brigit* and Saint *Katherine* of *Sienna*, pretended contrarie reuelations for the conception of the *Virgin Marie* in originall sinne, yet whilest they make the Bishop of *Rome*, whether learned or vnlearned, whether with aduice of others or alone, whether vsing his reasonable assent, or with *Caiphas* and *Balams* Asses, speaking what he knowes not, to bee so farre assisted by the Spirit of Christ, that in his interpretations of the Scriptures hee shall be out of the *Sorbons* lash, *Magister hic non tenetur*, what doe they in effect,

fect, but put the mad-man of *Munster* vpon their Lord the Pope, and by supposing him to bee such an irrefragable Doctor, without being either this *Propheta* or *Propheta filio*, in my Text, depose him of his ordinarie Pastorship, which they so mainely auouch, and commute it, if *Amos* his *Logick* bee found, into an extraordinarie Calling. Not much inferior in madnes are those, who as if perfection still reigned, or the highest points of Religion were a seruice for a second course, inuite the Determinations of the Schooles to their priuate Tables, presume to raise and define more confidently, hauing neuer beene either Prophets or Prophets sonnes, then euer the Pope durst in a generall Councell, or the perfectest *Ezra* with the helpe of a well furnished Liberarie. Saint *Hierome* complains in his Epistle to *Paulinus*, how farre this bold Baiardnesse of blind soules had encrochd in his daies; that whereas the Practitioners of all other Artes, contained themselves within the bounds of

H their

*Hieron. in
Ep ad Paulin.*

Theod. l. 4.
bist. c. 1.

their professions, *Quod medicorum est promittunt medici, tractant fabrilis fabri*, onely the skill of the Scriptures e-
uery one challenged to himselfe, *Scribimus indocti doctique, poemata passim, hanc garula anus, hanc delirus senex, hanc sophista verbosus, hanc vniuersi præsunt, lacerant, docent, antequam discunt*. Nor doth Saint Basil enforce lesse in his sharpe reply (mentioned by Theodoret) to one Demosthenes, who being but an Officer of the Emperours kitchen, durst encounter that Doctor of the whole world with wrested Scriptures, *Ὁν ἐστὶ καὶ τὸ ζῶον καρυκτὶα περιέστη*, *It belongs to thee to looke to the postage pot*, whereby hee condemnes not the reading of the Scriptures by the ignorant, nor the reasoning vpon them by the common sort, but that sottish arrogāce which quickly inuades the simple, whereby they will vndertake to runne before they can goe, reade before they can spell, and aduenture with the dim prospectiues of their brittle capacities, to iudge of things a-farre off, whilest yet

yet (God knowes) they see but glimmeringly and vncertainly, and with *Zebul* in holy storie, either take men to be but the shadowes of Mountaines, or the shadowes of Mountaines to bee men. Let these men inueigh what they list against the Pope, their rash relying vpon the Spirit of Truth, not vsing the meanes which the Spirit requires; makes them corriualls with him for his Chaire, and works a facile beliefe that there might bee a Pope *Ioane at Rome* and *thee Angla.*, when experience tells vs, there bee so many of them of like qualitie here in *England.* Good God, is it so that we so lately abandoned *Rome*, and rescued our selues from the worship of the Beast, and are we now relapsed againe so suddenly to a new Apostasie? Hath the whole frame of nature gron'd for so many yeeres, and shrunke vnder the burden of one *Ecclesiasticall Head*, and must wee now play the *Arithmeticians* and multiply the number? *Surgunt indecti & rapiunt regnum calorum* (saith a Father) the vnlearned arise and

Iudg. 9. 36.

Platina.

*Aug. Con-
f. l. 1. c. 8.*

Cant. 3. 3.

Luk. 2. 44.

take by violence, they take indeed, but what? hee saith, *regnum cælorum*, the Kingdome of heauen, not *Cathedras Doctorem*, the chaires of the Learned. The Church in the *Canticles*, seekes for him whom her soule loueth, it is the taske of euery one to seeke after our Sauour, but it was *à custodibus qui obeunt ciuitatem*, of the Watchmen of the Citie, those wise and learned Teachers, whom God hath set as so many watchmen vpon the walls of his *Hierusalem*. The parents of our Sauour in the second of *Luke* (as you haue heard) sought for him too, and found him, but it was *in medio Doctorem*, in the midst of the Doctors, as if one should say, three dayes they sought for him and found him not, because they sought amisse, they enquired for him in the Citie, and in priuate Conuenticles amongst their familiars, hee which will most expeditely find him out, must first walk into the Temple, and frequent the Schooles, and aske of the Prophets and Prophets sonnes for him. Euery body hath



hath a iudgment of discretion, to looke into the Wells of liuing Water, to see whether they bee conueyed purely or not vnto him, but to roll away the stone from the mouth of the Well, that is, to remoue difficulties, whereby not onely *Jacob and his sonnes*, that is, the learned, but also *the Cattell and the Sheepe*, that is, the rude and ignorant may drinke, as *Origen* allegorically expounds it, (which pertaines to the iudgement of Direction) for this we must aske counsell at *Abel*, it is the birth-right of the Prophets and Prophets sonnes to do it.

Here therefore giue mee leaue with *Ioash*, to smite the Earth yet this third time, and with *Leui* to goe in and out from gate to gate amongst mine owne Tribe. It is no meruaile, if Prophets and Prophets sonnes bee Aliens and Strangers to the children of the world, if they find enemies amongst the ignorant, sluttish entertainment amongst the stupid, course diet amongst the barbarous, yet they call you friends and kinsfolkes, and shall they salute any in

*Origen. in
Matth. 4.
cont. Cels.*

*2. Sam. 20.
18.*

Matth. 22.
12.

the way with *amice, unde venisti*, friend, whence camest thou, who finding his nakednesse, shall become speechlesse? or with more courteous language, *God speed my Brother*, and haue this answer returned, *Non sum Propheta, neque filius Propheta*, I am no Prophet, neither am I the sonne of a Prophet? Others may esteeme the training vp vnder *Samuels* and *Elisha's*, in the Schooles of the Prophets, to be a matter of ornament, to thee, which art a Guide of the Blind, a Light of them which sit in darknesse, an Instructor of the Ignorant, if thou dreamest not to be inspired with *Amos*, my Text assures thee, it is to thee necessitie. The Calling and Profession wee vndertake is weightie, the knowledge thereto profound, life short, aduersaries subtil, and we haue a perpetuall combat within the Church against Vices; without the Church, against Errors; being by consequent, reduced to the condition of *Nehemiahs* labourers, who building the walls of *Hierusalem*, held the Spade in one hand, and the Sword

Neb. 4. 17.

in

in the other, and must repara the breaches of the Church in the face of the Enemie. Now, hast thou an heart to fight the Lords battaile and wantest a shield, come to the Schooles of the Prophets, behold, the *Targets of Salomon*, all of beaten gold, are there? Art thou to encounter a blaspheming *Philistim*, & art destitute of a weapon, come to the Schooles of the Prophets, the *Sling of Dauid* and the *Sword*, where-with hee smote off *Goliaths* head, are there? Hast thou a Speare whose point is blunt and wants sharpning, goe down to the Schooles of the Prophets, the Grind-stones of the *Philistims* are there? in a word, wantest thou ought for the furniture of so great a Warre, repair to the Schooles of the Prophets, for, loe, the gold and siluer of *Egypt* is there? I could instance in particulars, if the time would permit, and shew how vnprofitable Souldiers they bee, who presse themselues into this holy Warre, hauing neither borrowed Armes from these sacred Armories, nor taught their hands

1. King. 10.
16.

1. Sam. 21.

1. Sam. 13.
20.

Auguſt. de
doctr. Chriſt.
162.

Vallef. de
sacra Philo-
sophia.
Buten de ar-
ca Noe.

Riber. de
Templo.
Villalpand.
Comment.
in Ezech.

Ruens de
gemmis in
Scriptura.
Lemnius de
planis sa-
cris & her-
bis Biblicis.
Danei E-
lenctus he-
reticorum.

hands to warre, and their fingers to
fight in these Schooles of Discipline:
Sacred Diuinitie is that Saint, to whose
Shrine the Princes of the Earth doe
bring their glorie; and that Empresse,
into whose Exchequer the Learned of
all Professions cast in their Mite. Shee
wants neither *Valesius*, for a faithfull
Bailiffe, to bring in a iust account of her
naturall commodities; nor *Buted* for a
Ship-wright, to take the measure and
summe the Tunnes of her Princely
Admirall, the Arke of *Noah*; nor *Ribe-
ra* and *Villalpandus*, for Masters in Ar-
chitecture, to ouer-see the workman-
ship of her royall Mansion house the
Temple of *Salomon*; nor *Ruens* for a
Lapidarie, to shew her Casket of pre-
cious stones; nor *Lemnius* for a Herba-
list, to looke to her priuie Garden; nor
Daneus for an Aduocate, *ὁρδὲ ἐλεγχον*, to
conuince and display the Sophismes of
her aduersaries the Heretikes; nor last-
ly, many Stewards of her House, of
whom, if thou learneest not *ὁρδοτεμεῖν* (as
Saint *Paul* bids thee) to diuide her food
aright,

aright, and to distribute it in due season; whilst thou labourest amongst the people to diuide the Word, thou wilt make the Word a meane to diuide and distract the people. I speake not this to discourage the endeouours of the weakest of the sonnes of the Prophets, but onely to make good this Argument of *Amos*, alleaged for the prooffe of his extraordinarie Calling, by shewing the difficultie of the worke, and how many followers they must bid welcome, that would giue due entertainment to so worthy a Ghest. God himselfe hath giuen vs a remarkable demonstration hereof in these latter times. For, as in the first plantation of his Gospel in *Europe*, hee shipped the Artes before into *Greece*, that they might be Harbengers vnto it, as *Tertullian* speaks; or as Saint *Hierome*, the Munition to batter the Forts of the Wise, meaning to send the Souldiers soone after: so in the reuiuing of the Gospel, in the daies of our forefathers, there seem'd to goe before it a generall resurrection of all humane learning;

2. Tim. 2. 15

*Metam. lib.
Chron. Ca-
rion. lib. 5.*

*Lin. lib. 3.
Luc. Flor.
lib. 1. c. 11.
Cic. de finib.
bon. & mal.
lib. 2.*

ning; and the effectuall meanes of all this, a discouerie of that most noble Arte of *Typographie*, which seemes reseru'd vnto the weightiest times of the Church, euen the reuealing of *Antichrist*, that so the whole powers of Nature and gifts of Grace, might vnite their forces and ioyne in one battaile against the Dragon and the Beast. Bee not deceiued (beloued) the warre is not against the *Volsicians*, where a *Cincinnatus*, a *Dictator*, taken from the Plow, will serue the turne; nor against another *Iericho*, where the walls will fall downe, if wee onely walke about them and blow Rams hornes, but against the sons of *Anacke*, those Giant-like voluminous writers of *Rome*, in regard of whom, ought but a well growne sonne of the Prophets, will seeme but a Grasse-hopper; and against the aspiring walls of *Babylon*, to lay siege to which, the whole Armour of God is necessarie, and all the furniture of the Prophets but sufficient. This ought not a little to worke a true acknowledge-

knowledge of Gods fauourable aspect towards vs, as in other blessings, so more particularly in the Nurseries of the Prophets, and nursing Fathers of Kings, which wee enioy aboue other Nations, lest the neglect or contempt of so great benefits, cause God as in the Church of *Ephesus*, to remoue his candlesticks from vs and place them otherwise. Wee know how heretofore the Easterne Churches contended for houses of the Prophets, with the whole World : where are now those famous Schooles of *Alexandria* ? where those seuen renowned Churches of lesser *Asia* ? where those Colledges of Monks disperst throughout *Egypt* and *Syria* ? where those *Basils*, *Nazianzens*, *Chrysostomes*, *Nissens*, *Cyrils* ? were they not (being vngratefull) vnworthy of those treasures, and therefore as the barrenesse of the good Oliue tree, caused the engrafting of the wilde, that is, the vnbeliefe of the *Iewes*, the communicating of Gods mysteries to the *Gentiles* ; so by the iust iudgement of God, where these

Reuel. 2. 5.

*Hieron. de-
script. Eccl.
Reuel. 1. 20.
Sorum. hist.
Eccles. 1. 1.
c. 13. & lib.
6. c. 34.*

Matt. 4. 18.

these meanes haue beene despised or abused, the functions of the Scribe haue beene deputed to Fisher-men, and the message of the Prophets and Prophets sonnes, committed (as here in my Text) to the deliuerie of Heardsmen, and gatherers of Sycomore fruit, which is the *affirmatiue* condition or state of *Amos*, and should come next to be handled.

*Arist. Polit.
lib. 7. c. 9.*

Amos 1. 1.

But as to treat of Heardsmen, is a point of husbandrie beyond the *sphære* of my profession, and an admitting of them without licence from the *Patriark of Philosophers*, first obtained, within the precincts of the Chaire: so were it to conspire with *Amaziah* the Priest, in remouing our Prophet from *Bethel*, to present him before you in the Plaines of *Techoah* amidst his flocks, and I cannot tell: besides, the vnseasonablenesse of the day for so long a iourney, whether the learned palates of my Auditors, could relish such homely entertainment as those barren Desarts doe here in my Text promise, of a dish of *Sycomore* fruits, though it were of *A-*

mos his gathering; I will therefore keep
home for this time, and circumscribe
my Meditations within this present
circle of the *Prophets and Prophets sons.*

And so, to GOD the Father, GOD
the *Sonne*, and GOD the *Holy Ghost*,

bee rendred all Honour and

Glorie, Might, Maiestie,

and Dominion,

from this time forth

for euermore.

Amen.



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EPHESVS
COMMON
PLEAS.

Handled
In a Sermon before the
Judges in Saint MARIES, at
the Assises held at Ox-
FORD in Lent,
An. 1618.

By ED. CHALONER, Doctor
of Divinitie, and Fellow of
ALL-SOYLES Colledge
in OXFORD.



London,
Printed by W. STANSBY, 1623.

~~THE~~
COMMON
PRINCIPLES

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in the

THE CHAIRMAN
of the
and Fellow
of the

EPHESVS COM- MON PLEAS.

Act. 19. 38.

Wherefore if DEMETRIUS and the
Craftsmen which are with him, haue
a matter againſt any man, the law is
open, and there are deputies, let them
implead one another.

HE which ſhall peruſe the
Annals of the Apoſtles,
ſhall find *Sathan*; not like
a Sage of the more anci-
ent and better times, ap-
parelled ſtill in one and the ſame fa-
ſhion, but in a copious Ward-robe, no
leſſe attyring himſelfe in change of
ſutes; then *Proteus* amongſt the Poets
was painted out in varietie of ſhapes:
At *Lystria* he appeares like a *Comme-
dian*, as if a Scene of *Plantus* were to
bee

Act. 14. 12.
Plantus.
Amphit.

Act. 19. 1.

Act. 17.

bee presented vpon the Stage, would haue *Iupiter* and *Mercurie* bee thought to act the parts of *Paul* and *Barnabas*. At *Antioch* he comes like a *Iesuite* with Traditions in his mouth, and would choake the proceedings of the Gospell by the mixture of abolished Ceremonies: At *Athens* hee sallies out of the Schooles like a Philosopher, and vnder the habite of a *Stoike* or *Epicure* playes the Sophister; here at *Ephesus* he presents himselfe in his Apron, like an Artificer: and yet surely of all these, I know not wherein hee shewed more Arte and Cunning; either then, when hee masked vnder the Philosophers Gowne at *Athens*; or now, when hee makes himselfe no better then a Townes-man of *Ephesus*. I am not ignorant, what Sectes Philosophie hath beene distracted into at *Athens*, nor what contentions haue arisen amongst the professors of each part, witness the heart-burning which sometimes *Aristotle* cannot dissemble against *Plato*, but the fray still ended with words,

words, neither was Saint Paul more discourteously entertained amongst them then with scoffes or sarcasmes, *What will this Babler say? or, Wee will heare thee againe of this matter.* In the conclaue of these *Mechannickes*, the wits of Hell are scraped to the vttermoſt for a plot to ruine him; Profit and Commoditie, the moſt potent arguments of Rhetoricke are cull'd out, by *this man, our Craft is in danger to be ſet at nought*; and if by great chance Religion lurke in the ſkirt of ſome mans Conſcience, then a *Glimax* promotes the buſineſſe, and the Theme is aggravated from an article of their Creed, *the Temple of the great Goddeſſe Diana is deſpiſed by him; and her Magnificencie is deſtroyed whom all Asia and the World worſhippeth.* *Demetrius* a Silver-Smith by Trade, that thus artificially blew the coales of commotion amongst his Fellow-artificers; and one that made (as the Text tells vs) ſiluer Shrines for *Diana*; yet pardon mee, if I thinke, not more curious in making of thoſe

I 2 Shrines,

Act. 17.

Verſ. 17.

*Plin. l. 36.
c. 14.*

V. 35.

*Solin. Poly-
hist. c. 52.
& Plin. lib.
26. 84.*

Shrines, then in the composure of this Oration. What the Temple of *Diana* vilified and set at nought? a place so magnificent for the structure, having been, as *Plinie* relates it, two hundred & twentie yeeres in building; so renowned for the Oracles of the Goddesse; so magnified for the Image supposed fallen downe from *Iupiter*; so honoured by the Oblations of all the *Astarike* Potentates: no marvaile, if the violence of these blasts shake the foundations of *Ephesus*, and the Citie so subiect as *Geographers* relate, to the rackings and tremblings of the inferiour Element, doe now feele an vnwonted and vnheard of Earth-quake in the bowels of her Inhabitants: And thinke it as soon done as said, onely passe forwards, if you please, and imagine this done, what place such a mixt and heady multitude would picke out, to breath forth those sulphurious and restless vapours which disquiet them within. But my Storie trauailes to your conceit, when in brieft, it names the *Theater*, a place
so

so dissonant to deliberat consultations,
and indeed to the acts of the reasona-
ble facultie, that wee may well hold
those Commentators excused, if they
erre, who would haue this Day to haue
beene the Time, and this Assemblie in
the Theater, the Beasts which Saint
Paul, in the *1. Cor.* is said to haue
fought with at *Ephesus* after the manner
of men. Let me spare, for breuitie sake,
other passages of the Storie, the *Ephe-*
sians acclamations, Saint *Pauls* coura-
gious resolution, his friends discreet
counsel, *Alexander* the *Jewes* enterprise,
and obserue what my Text leads mee
vnto, The Towne-clerkes demeanour
in stilling the uproare. And here may
you behold a Map of a perfect Polit-
itian. The commotion and insurrection
he would allay, and *Paul* with his asso-
ciat, for I know not what affection, he
would refine, but the meanes he stands
not vpon, whether by reconciling the
fabulous originall of *Diana's* Image, or
by an vniust excuse of *Pauls* compani-
ons, that they were not speakers against

I 3 their

Theophilaet.
in 1. Cor. 15
Thom. Gloss.
Haimo, Car-
thus. Bruno,
Anselm.

their Goddesse. This was not the desire of these Saints, to be freed by such Pleas; *Paul*, thou hadst lost thine honour, and *Demetrius* had wonne the day, if thou hadst payed so deare for thy libertie. The titles and names, wherein thou now liuest, had here perished and breathed their last, hadst thou consented to redeeme thy safetie by such an Aduocate. But see our Orator is somewhat mended, he ends better then hee beginnes, reseruing his weightiest stroakes for the fare-well of his speech; where hee satisfies Passion with Reason; Furie with Iustice, and in my Text diuerts the rapid streame of an hare-brain'd Assembly, by presenting the maiesty of an Assises or Sessions, where you may obserue,

First, *A producing of accusers, Demetrius and the Craftsmen.*

Secondly, *Directions for their hearing,* The law is open, and there are Deputies.

Thirdly, *A prescription, or a forme to be used in this hearing,* Let them implead one another.

Thus haue you the parts and parcels of this Text disioynted, let me craue your patience and attention (right Honourable and the rest Beloued) in my handling of them, whilest, first, I shall produce the accuse^s, for whom I will desire your fauour no otherwise then they deserue, *Demetrius and the Craftsmen which are with him.*

The best inuentions we see are liable to abuse; The Deuill hath in all Trades some bound apprentice vnto him, whom he teacheth some mysteries or other about their fellows. As heere these Siluer-smiths amongst the rest, whose Trade is approued for vse, affected for ornament, warranted by the skill inspired into *Bezaliel* and *Aholiab* by the Holy Ghost, *Exod. 35.* haue yet some additions from *Sathan*, and become in many things the fosterers of Idolatrie and Superstition. Had *Demetrius* and the Craftsmen employed their industrie onely in what their Trade was ordayned for, *Pauls* preaching would neither haue preiudiced

*Lyrar.**Lorin. ad
loc.*

their commoditie, nor they haue beene his accusers. But now they find sweet gaines in making Shrines for *Diana*, which, whether they were such concaue Cells as in Popish Churches the Images of Saints are housed in, as *Lyranus* thinkes, or rather Images representing the Temple of *Diana*, not vnlike to those which are now made for our *Ladies* Chappell at *Loretto*, as *Lorinus* conceiues, I will not now stand to dispute; it is sufficient that our Aduersaries may know whence to deriue the pedigree of their Idolatrie, and we not vnfurnished of a Lesson for our instruction, learne, how in an honest course of life which men professe, vnlawfull gaines may make them to be vniust accusers. But this practice may challenge prescription, and if Antiquitie be any note of Veritie and Trueth, I doubt not, but that *Demetrius* and the Craftsmen in my Text, may with ease produce such examples in all Ages, as might warrant their Saintdome in the Popes Kalender. In the Scripture, what
is

is more familiar then for a *Ziba* to accuse his Master, or false witnesses to condemne a *Naboth* for commodities. When comes *Christ* to stroakes but with the Money-changers in the Temple? or where, as if the remembrance of the *Pharsalian* Field twixt *Cesar* and *Pompey*, had yet some impression in the Inhabitants of *Philippi*, are the Apostles worse encountred then there? for that *Paul* spoyles the market of one which made a new-found commoditie of the Deuill. I could enlarge this passage with varietie of patternes, but that our Saniour hath fore-told, *The Seruant must expect no better vsage then his Master*: and let me then aske you, why did *Judas* betray him? the *thirtie pieces* will tell you, it was for gaine: why did his accusers brand him with blasphemie? their *hyer* sayth, it was for gaine: why did the Priests and Pharisees conspire his ouerthrow? their consciences pronounce gaine; for they said, *If wee let him thus alone, all men will beleene on him, and the Romans shall come*

2. Sam. 16.

1. King. 21.

Marc. 11.

15.

Act. 16. 19.

Matth. 26.

15.

come and take away our place, *Ioh. 11.*

Thus doe those arguments drawne, *à utili*, sway the world, whereof our times doe yeeld pregnant testimonies. Looke out into the Shrines of our Adversaries; if they were erected onely for the advancement of Religion and Pietie, their accusations against vs, might carrie more authoritie in their foreheads, but if they be but the Popes Exchequors, and their Priests, but like the Publicans which sit at the receipt of custome, pretend what they can, alledge what they will, their quarrell against vs is but the same of *Demetrius* and the Craftsmen against *Paul*, they fight not so much, *pro aris* as *pro fœcis*, I may english it, for the Chappell as the Kitchen.

But my desire is to make my application more generall. You haue hitherto beheld the condition and qualitie of *Pauls* accusers, *Demetrius* and the Craftsmen with him are now vanished; and Time, which hath deuoured itselfe, hath also eaten vp both their Shrines

Shrines and them also; so that I shall not need to implore your ayde in insisting of *Paul* or his companions at *Ephesus*. But the Devill, though hee cannot play vpon the open Stage of this world, as in those dayes, yet creeping into the Temples of mens hearts, and aduancing therein the high and shining Idoll of Riches, the all-commanding Image of bright Gold, hee prompts the Heires of *Demetrius* and the Craftsmen, to continue the quarrell against the Ministers of the Gospell, and hath won them to receiue furie and madnesse as parcell of what was bequeathed them by their seditious predecessors. I mind not to impose vpon you, that the Temple of *Diana* is yet standing, no, the ruines of that wonder are intombed within the entralls of the Earth, which once bare it; but, good God, other Deities doe now bring gaines to the Craftsmen, and which is to bee pitied rather or admired, I cannot tell, such as feare no period but the dissolution of the world,
nor

nor whose Oracles shall cease but with *Christs* second comming, as the former did with his first. What Shrines are now erected to Intemperancie, what Altars to Pride, what Phanes to Luxurie? Let *Paul* himselfe dissuade his auditors from approaching of these Temples, and *Demetrius* with the Craftsmen will crie out, *Our Craft by this man is in danger to be set at nought.* Thus are the Preachers of the Word thought ill Common-wealths men, when they seeke to enlarge the territories of the Church, and to beat downe the Forts of Sathan. If wee perswade Sobrietie, then those Cages of vncleane birds, those Sinkes of drunkenesse, exclaime, we deprive them of their customes; If wee wound Pride, or correct Vanitie, Fashions grow out of fashion, and their Inuenters sit downe with losse; If we preach Charitie and Conscience, Vsurers feare that their dealings are censured and their gaines questioned; If wee touch Simonie, how many Patrons thinke the Church

would

would depriue them of some part of
their iust inheritance? O what Logi-
cians are the Devils scholars, how sub-
tile Sophisters are they in framing con-
clusions through all figures and moods.
Had Saint Paul beene Pastor of *Ephesus*,
and then challenged *Demetrius* for
detayning some Tithe or Gleabe from
him; it had beene no vnaecustomed
Plea; if *Demetrius* had enflamed the
Artificers with, it is your owne case;
but when *Paul* onely preacheth *Christ*
vnto the *Ephesians*; and winnes them
vnto his Gospell; what *Enthemems*;
what *Consequences* must *Demetrius* in-
ferre one vpon the necke of another,
before he can make *Pauls* preaching to
be either his owne or the Craftsmens
vndoing? I congratulate here (belo-
ued) the humilitie of Diuine Sciences,
which hauing sequestred, as it were,
themselves from the corruption of the
World, doe with a dutifull acknow-
ledgement of superioritie, without
these repinings submit themselves to
the correction and checke of Gods
Word;

Word; Indeed *Demetrius* might giue a good reason of this quiet and still temper of *Mercurius*: for, in dealing in principles of Arts and Sciences, the Preacher toucheth no mans commodity, for what was *Aristotle* the richer for denying *Vacuum* in the World, or *Democritus* the poorer for affirming it? what is *Galilaus* the wealthier for discovering mountaines in the Moone, or *Kepplenus* the lesse landed for not seeing them? to be a *Nominalist* or to be a *Realist* are held matters of great importance amongst some, and yet make the most they can of *Vniuersals*, *genus & species cogitur ire pedes*. I thinke that neither of them will make any great market of either. But descend to other Problemes, conuince Briberies, tax Oppression, dissuade Depopulation; or if you list to looke ouer sea, and denye the Popes Ecclesiasticall and Temporall Iurisdiction, or question Purgatorie, his Market-towne; Indulgences and Pardons; his Ware; now you touch Saint *Peters* copie-hold, these bold

bold Preachers must looke to themselves, there want not *Demetriuses* and *Crafts-men* enough to accuse them. But here you may behold as in a Mirrour, the state of *Christs* Messengers in this Church militant vpon Earth; you may see what Bands of *Atheists*, what Armies of *Epicures*, what Legions of covetous *Mammons*, they necessarily doe prouoke and incense against them. The Generall of these Troupes is not a bodily but a spirituall Enemy, whose Dragon eyes pries into all aduantages against them, intermits no time to entrap them; no stratagem to subdue them. Now, what safetie can there be for simple Innocencie, where there is so vigilant a Captaine, so officious Souldiers? *Antichrist* may come with Peace in his mouth, when hee hath Warre in his heart; hee may court it with the flatteries of an Harlot, when either hee hath Poyson in his cup, or Powder-plots in his head; wee, where Christ hath set vp his Flagge of defiance, must deliuer his Message in his words;

words; wee may not either by mentall reseruations, or verball equiuocations, or secret euasions whatsoeuer turne either to the right hand or to the left, but that which hee puts in our mouthes that must wee speake. *Quid proderit non puniri suo qui puniendus est alieno peccato?* (sayth *Prosser*.) What will it boot a man not to be punished for ones owne sinnes, when if he cease or omit to reprehend others, hee shall be punished for their sinnes? so that in this naked Warfare which we vndergoe, in this plaine Song of the Word which we sing, we find a weapon offensive perhaps to some, no way defensiu to shield vs from their malignitie; hence Backbitings, hence Slandrings, hence Reuillings, hence false Accusations, how few *Pauls*, how many *Demetriuses* how few Patrons of Religion, how many Craft-men? And how should the chance fall otherwise? for thinke you that the world will now brooke a checke of our rudenesse, when the Diuine eloquence of the Apostles was so harsh

harsh vnto it? or will the sonnes of the Earth suffer without indignation the least diminution of their riches by our meanes, when they welcommed *S. Paul* himselfe with such affronts for attempting it? nay, rather perish Religion, fall Churches, cease prayers; be forfeited all the treasures and conduits of grace to the vttermost racke of Saluation, & the losse of Heauen to boote. But I hope better things of this Auditorie, I trust (right Honourable) that your graue wisdomes will bee a Sanctuarie vnto those which are accused by *Demetrius* or their factious complices. Magistrats, as the best cōmission they can shew for their authoritie, is the Word written; so the best Agents they haue to cause that their commands are executed, are the Ministers of this Vword. You deale not with Barbarians but Christians, this is our labour; your lawes are executed, not of constraint, but willingness; this is our diligence: you are obeyed, not for feare, but conscience; this is our industrie. O what an happy

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thing were it then for *England*, if the place which I now stand in to defend against the Crafts-men, were lesse condemned, more reuerenced and obeyed, we should then need no Assises but the Iudgement Seat of God, no Accusers but Conscience, no Bloud to shed but Teares, no Torments to affrighten but Hell, no Death to die but to Sinne and Iniquitie; As for the rest of this iudicious Assemblie, whereof the greater part are interested in *Pauls* cause, my best hopes are, that they will not leaue any which possesse his roome to the bitings of such Dogs, if their merchandise haue corrupted any to be fauourers of their gaines or touched with their losse, I should rather hold them meet to bee admitted into the Corporation of *Demetrius* and the Crafts-men, then to be reputed successors either of *Paul* or his companions. And so I passe from the accusers produced, *Demetrius* and the craftsmen, to the directions for hearing, which come in the second place to be treated of, *The law is open, and there are Deputies.*

Ἀγοραῖοι ἄγονται, saith the Originall, which in Latine may bee rendred, *Forenses aguntur*, or to vse *Cicero's* phrase, *Forum agunt*, the Pleas are held, or the Courts are kept. Now, what these Courts should be, I find some difference amongst Writers. The Syriack translation implies (as *Tremellius* obserues) the Corporations of Artificers, to which either *Numa*, as *Dionysius Halycarnassus* and *Plinie* report; or *Seruius Tullius*, as *Florus* affirmes, gaue these immunities, to haue Causes heard and determined within their owne Halls; *Baronius* would haue them to bee vnderstood of certaine Circuits, which the *Roman Proconsuls* deputed for *Asia*, (whom hee would haue here meant by *Deputies*) made at set seasons in those Prouinces, and were not altogether differing from those which at this time are presented to our view; and this *Lorinus* moreouer confirms out of *Dion, Chrysostomus*, and *Festus, de verborum significationibus*. Howsoeuer, two things worth our consideration at this time,

Dionys. Halicar. lib. I.
Plin. lib. 34.
c. I.
Flor. in Epist.
Baron. Annal. Tom. I.

Lorin. ad loc.

*Sot. lib. 4.
de inst. q. 4.
art. 2.*

doe in these words offer themselves to be discussed : the one, the free accessse which Courts of Iustice doe yeeld to all Plaintiffes, argued in that hee saith, *The Law is open*. The other, the due Ministers of Iustice, for the satisfaction of all complaints, where he addes, *And there are Deputies*. For the first, where it is here said, *The Law is open*, the question ariseth how farre the borders of this Libertie doe extend. Some distinguish betweene the dutie of the Magistrate, and the dutie of priuate Persons. The Magistrate (saith *Sotus*) is to proceed according to the iniurie of the Patient, because the forgiuenesse of trespassses, which our Sauour enioynes his followers to performe, is an act appertaining to a man in his absolute state of *Christianitie*, and not as he is *respectively* considered in some Office or Function of the common-wealth ; therefore, vnlesse the pardoning of a crime in an Offendor, bee more expedient for the common good (to which euery priuate person is to submit his Cause)

Cause) the Law, saith he, is open on the Magistrates side to all; the consideration whercof made the Courts of Iustice in all times to set open doores, as we reade of the Elders of *Israel*, *They sate in the Gates of the City*, that so who-soeuer went in or out might haue their Causes determined, and free accesse might bee giuen to all Commers, least the complaint of *Absolon* against *Dauid* should bee verified, *See thy Matters are good and right, but there is no man deputed of the King to heare thee.* But if wee consider priuate persons, the reason is different, for concerning these, *Thomas* giues two rules. The *first*, that in matters which concerne the common good or common hurt, the Law is open to euery man in particular, to bee an Actor or Accuser. And indeed in such Cases, beside that (as *Ambrose* saith) *qui indulget indigno, ad prolapsionis contagium prouocat vniuersos*, in being pittifull to some one, we may be cruell vnto many, *Achans* stealth vnreuealed, *Eli* and his sonnes defaults vnreformed, cost the

2. Sam. 15.

Thom. 2. 2.
q. 68.

liues of many *Israelites*; one *Ionahs* disobedience almost sunke a ship, wherein were many Innocents; and by the crime of some one person, oftentimes the whole people are held defiled. The second Rule of *Thomas*, is, that in matters which concerne not the common good or common hurt, but onely some mens particulars, there is a larger scope giuen. Though the Gates of Iustice, as I said before, stand wide open, yet before we may enter them in our priuate businesses; we must consider, *first*, the *End* of our entrie, that it bee not reuenge, but either the repaire of our owne losses, or to amend our aduersaries; for in this latter Case (saith *Austen*) he which meditateth Iustice, *Eleemosynam facit quia misericordiam prestat*, doth Almshouesdeeds in that he compassionately reclaimes his brother from an error. *Secondly*, wee must weigh the *qualitie of the businessse*, if it bee weightie and not trifling; if necessarie and not friendly to be composed: and, *lastly*, if such, as is *subiect to restitution*. As alwaies we must

must forgiue our Aduersaries, in respect of hatred to their person, and of priuate reuenge; so some times in respect of Legall satisfaction. He which will goe as farre in all points as the Law will giue him leaue, must hope for an Aduocate to pleade his Cause at the last Day, and be sure, that Forfeitures and Advantages be as currant Law in Heauen, as they are vpon Earth. The drinke of Christians is the soft sliding *Siloah*, not *Esecke*, and *Massa*, and *Meribah*; the waters of Strife and Contention. Wee may remember the Doome which lighted vpon the Seruant in the Gospell, that forgane not his fellow Seruant the hundred pence which hee ought him, when his Lord had a little before forgiven vnto him ten thousand Talents. All the while (saith *Chrysostome*) that hee had wasted the ten thousand Talents, his Lord was mild vnto him; now when hee grew cruell vnto his fellow, O thou wicked seruant (saith he) I forgane thee all that debt, those ten thousand Talents, for a little lip service, be-

Mat. 18. 29

*chrysos. in
Gen. hom.
27.*

cause thou desiredst mee, shouldst not thou in so smal a matter, as one hundred pence, haue had cōpassion on an Equall of thine, thy fellow seruant? The application is easie, we our selues aske pardon daily for *talent sinnes*, as I may call them, and ought not we to forgiue our brother *peny offences*? But the Law is open (saith my Text) true; that thou maist vse it when necessitie requireth it, not when thy Auarice and Malice bett thee: when Iustice hath absolued thine Aduersarie, what is that to thee? Wee say not, forgiue vs our trespasses, as the Iurie shall acquit them, which trespassse against vs, but as we forgiue them. It were good that wee should marke this Clause more carefully, least we be constrained to doe as *Latimer* reports of some in his daies, who being not willing to forgiue their Enemies, would not say their *Pater noster* at all, but instead thereof tooke our *Ladies Psalter* in hand, because they were perswaded, that by that, they might obtaine such fauour as forgiuenesse of their finnes at

at Gods hands, without putting in of so hard a Condition, as forgiuenesse of their enemies into their bargaine. But I need not insist longer vpon the explication of our Towne Clerks, meaning, where he saith, *The Law is open*; if hee had done this to incite them to Law, vnder fauour, I might iustly thinke that hee had either spoken for his commoditie, but I thinke hee could not expect large fees from a man so poore and honest, as Saint *Paul*. He which would not haue his Cause suspected by bribing *Felix*, would not now haue sought fauour by seeing the *Towne Clerke*, and therefore I leaue this phrase with its fauorable construction. The *second point*, with the Towne Clerke, in this direction mentioneth, was the *Ministers of iustice*, specified here by the name of *Deputies*. A double way of satisfaction is intimated in my Text, the one priuate, vsed at this time by *Demetrius*, who suspecting, perhaps, the equitie of his Cause, brought not the matter before the lawfull Magistrates, but caused

Act. 24. 26.

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an uproare amongst the common sort, and thought by their furie to be auenged vpon Saint *Paul* and his Companions. These proceedings, the Towne Clerke, in my Text, dissuades them from; for, besides the danger which might accrue to the Citie (being now subiect to the *Romans*) from such commotions; reason would confute these *Anabaptist*icall proiects, of working Reformation without the authoritie of the Magistrate: therefore, the Towne Clerke tells them of another remedie for their griefs, if *they had ought against any man*, by making their complaints knowne in open Courts, & in a lawfull Assembly to the Deputies. This course, not the twelue Tables of *Rome*, not the *Edicts* of the Emperors, not the *Plebiscites* of the people, not the *Decrees* of the Senate doe authorize, but the *Magna Charta*, euen the Acts of the blessed Trinitie, doe warrant for authenticall. I might here summon for confirmation, those frequent admonitions ingeminated againe and againe in the
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the Lawes of *Moses*, to incite the Iudges to the due performance of their iudiciall authoritie; I could fortifie it with the presence of the Almighty, whom the Psalmist makes the President of the Bench, *Deus stat in medio Deorum*, God standeth or assisteth in the midst of the Iudges, *Psal. 82.* I might, if it were not preiudiciall to the Pope, adde that appeale of Saint *Pauls* to *Cesar*, *Act. 25.* or that Patent which hee deliuers Magistrates from Heauen, that *their power is ordained of God*, *Rom. 13.*

But I desire for vse sake to applie these directions in my Text, concerning the deciding of Law Cases, to this present Age. The World is compared to a Theater; Let the *Theater* wherein our Towne-clerke is orating, bee the Embleme of it; Two sorts of Auditors he had, the one which knew not wherefore they were come together, and may not altogether bee vnlike to the *Anabaptists*, and *Trinitarians* of our times; they suffer *Demetrius* and the seditious Craftsmen to haue their fetches

Exod. 23. 6.

Exo. 18. 21.

Leuit. 19.

15.

fetches, and by a wilfull neglect dis-
 arme the Magistrate of his force, and
 suffer a Fire to encrease without quen-
 ching. These can distinguish like *Pro-*
pian Statists, *Virum bonum à bono Ciue*,
 a good Man from a good Citizen, as
 if, forsooth, euery man were to bee a
 watchman ouer his owne wayes, but
 the care of the Common-wealth were
 out-lawed by *Christ*, and had pitched
 her Tabernacle onely amongst the
 Tents of *Kedar*. To goe to the Court
 of Iustice for redresse, was a thing (say
 they) permitted the *Iewes*, who were
 but as Children in the knowledge of
 Diuine Mysteries; now in the maturi-
 tie of the Gospel, our Sauour hath
 giuen other precepts; *Hee which shall*
smite thee on the right Cheeke, turne to
him the left; he which shall take thy Coat,
giue him thy Cloke also. Truly, with
 some contentious Aduersaries, this do-
 &trine may liberally hold for good
 counsell, lest by too much wrangling
 one spend not his Cloke onely and
 Coat, that is, his outsides, but be stript
 of

Matth. 5.
 39.

of his inside also ; yet (as they conceiue it) it is more profitable to theeues and felons, then honest men , to the broachers whereof, I wish but *Sergius Paulus Propretor* at *Cyprus*, and *Erastus Questor* of *Corinth*, both Christians, and Saint *Pauls* Hearers, to confute them with the Sword of Authoritie, which their profession (I wis) made them not to depose. So absurd and ridiculous was that obiection of *Iulian* the *Apostata*, and *Proclus* in the time of the Fathers , against Christians, as if they had beene the Patrons of this error. It is true indeed, that if we speake *comparatiuely*, rather then to set our minds vpon priuate reuenge, the magnanimitie of a Chistian should bee shewed in sufferings, and wee should share with *Socrates* in his choice, who answered , that if his hard lot were such , that either hee must beare or offer wrong, for his part hee would suffer iniurie: But when wee reade these or the like sayings in holy Writ (as are aboue mentioned) Saint
Austin

AR. 13. 7.
Rom. 13. 23.

Aret. loc.
commun.
p. 474.

Austin ad Marcellinum, well determines the doubt, that these are precepts and necessarie, *quoad animi preparationem*, that is, for the inward disposing and preparation of the mind, but *quoad executionem externam*, for outward proceedings, we are euer to doe that which we shall see most expedient for the glorie of God, the good of the Church and Common-weale; and lastly, their saluation with whom wee deale. But me thinkes these sort of Sectaries are alreadie gone out of the Theater, they are soone vanished; and I know not where to find any more which offend in this defectiue vice, the world is more pestered with the redundant qualitie, with those *Demetrisses* which are so farre from not returning euill for euill, that rather then the Magistrate shall faile in retaliating their iniuries, will take the Sword into their owne hands, and lest they should seeme *Anabaptists*, in taking two blowes for one, will giue two blowes for one. Thus will euery man be a Pope in his owne cause, de-
pose

pose the Magistrate, at least appeale from him to himselfe. These are the *Ismaelites* of our dayes, their hand is against euery man, and euery mans hand is against them. It is pitie that an Hea-then Oratour could rid a Theater of such wild beasts, and that the persua- sions of the Gospell, the threatnings of the law, the authoritie of the magistrate should not tame them in a Common- weale. If there were no Iudge in *Israel*, yet the Law of Nature would backe thee no farther then to defend thy self; but now this Plea is wanting, ἀπεῖλον ἀποδοῦναι εἶπον, see, *The law is open,* and there are *Deputies*, a weapon is lift vp to auenge thee of thine aduersarie, but it is the Magistrate that must award the blow.

There is nothing so bad which hath not found its *Patron* and *Extoller*, Bald- nesse its *Synesius*, the quartan Feuer its *Fauorinus*, Folly its *Erasmus*, Drunken- nesse its *Furner*, the Deuill its *Bruno*, the Pope his *Aduocates*, and I know not with what successe our Humorists, con-
ciued

ceiued vnder *Mars* and borne in the Dog-daies, haue found some *Italians* or other, to vp-hold their Paradoxe of counterfeit valour, against the rule of Equitie and square of Iustice. Bee they who they will, seeing their practice fauours no more honorably then of *Demetrius* and the Craftsmens proceedings in my Text, who sought not to the Magistrate for satisfaction, but would needs be their owne cariers, the iustnesse of the consequence, and the oportunitie of the time, prompts mee to say somewhat.

Whatsoever the wits of this Age can pretend, I find no solid Writer euer so bold, as to determine the question affirmatiuely, Whether in any Case whatsoever, single combats vnder-taken and accepted, be lawfull. It hath beene the practice in *Liuania*, and is an old relike of the *Gottish* Empire, in some countries of *Europe* to make it a part of iudiciall proceeding, that yet few or none doe peremptorily maintaine the lawfulnessse of it, nay, most doe apologize for themselves,

selues, that rather they prescribe cauteles for moderating the abuse of it, then any wise allow the vse, and the reason giuen, is this, that whereas it is taken vp as a diuine lot to discouer the Truth, the meanes is nothing correspondent to the end, in as much as the victorie falleth rather to the more strong or more skilfull, then to the iuster in cause; an example whereof, *P. Martyr* produceth out of the *Decretalls, de purgatione vulgari, cap. significantibus*, where is set downe such a Duell, in the which, he with whom the theft was afterward found, slue the other which accused him. *Cajetan* indeed with *Valentia* and others, put a Case, wherein though the Magistrate may offend in adiudging the Combat, yet it may be lawfull for a partie to accept it, and that is, when an innocent person is vniustly adiudged, that either he must accept the Combat or suffer death; but these are cases wherein the Magistrate giues toleration to the action; the point which my Text oppugnes, is the proffering, or ac-

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cepting

P. Mare. in
1. Sam. 17.
Ca'et. in
Thom. 25. 2.
q. 95. art. 8.
Valent. in
Thom. tom.
3. disp. 2. q.
17. punct. 1.
& Nauar.
in manual.
c. 11. & 15.

cepting of these challenges to: fight ones selfe against, or without the knowledge or consent of the Magistrate. That this is wholly vnlawfull; besides, the *Antithesis* or opposition which it stands in with the Word of God, *mibi vendicta ego retribuam*, vengeance is mine, and I will repay it, saith the Lord, wee may see the goodnesse of the cause by the persons which euer haue beene practitioners in this Art. If wee search the antiquitie thereof in Records, wee shall find the originall master of this science to haue beene him, who was a Lier and a Murderer from the beginning; The Schoole which hee erected was not amongst the Sonnes of God, whom the Scripture makes to descend from *Seth*, these could not bee caught with such fallacies, but it was amongst the posterity of *Cain*, which the sixt of *Gen.* distinguishing from the seede of faithfull *Seth*, to shew what wee should expect from them, stiles with the name of the sonnes of men. Amongst these, *Caine* himselfe was the first Scholler that

that practised this Art, who slaying his Brother *Abel*, seemes to haue layd downe some rough hewed principles thereof, but because hee did it not vpon termes of honour, in that hee drew *Abel* abroad guilefully, and slue him at too much oddes; *Lameth* his sonne refined the Art, and brought it to that acutenesse and subtiltie, which wee see it hath at this day; *hee slue a man to his wounding, and a young man to his hurt.* *Cains* murder, no doubt, was detestable to all his kindred; for besides that, hee shewed himselfe to be his Fathers own Sonne, killing his brother, as the other did his whole posteritie; hee did it *grosso modo*, basely; but *Lameth* perhaps seeing the reproach of *Cain*, painted the face of that vgly monster; reuenge, with the beautifull colours of Fortitude, yet in this Action of his, we may note two circumstances; the one, that hee dared not make any of the Sages of his time iudges of his picture, but his Wiues, who could not bee thought skilfull in martiall Lawes, *heare my voice, ye Wiues*

Gen. 4. 23.

of *Lamech*, hearken vnto my speech; the other, that his conscience told him, a presumptuous and brauing murder to be as odious in Gods sight as an insidious, *If Cain shall be auenged seuen fold, truly Lamech seuentie seuen fold, Gen. 4.*

1. Sam. 17.

24. The example of *Dauids* Combat with *Goliah*, makes nothing for their purpose, for besides, that he was licenced by *Saul* the King to enterprise this action, all writers doe agree, that hee did it by an immediate instinct from God, whereas these do it by an immediate instinct from the Deuill. Nor of greater moment is the Combat mentioned betweene twelue of the Tribe of *Benjamin*, and twelue of the seruants of *Dauid*, for besides, that these were authorised hereunto by two Generalls of either side, *Abner* and *Ioab*; *Valentia* doubts much, whether it be lawfull at all for a Generall to make so bloudy an action, the subiect of a spectacle, *Caietan* condemnes it, *Nauarre* allowes it no way, vnlesse it be to winne an opinion of strength and courage in the one side

2. Sam. 2.

*Valent. Nauar.
Caiet.
ut sup.*

side, and so to dishearten the other, as the fall of *Goliath* did the whole Armie of the *Philistins*, so that vnlesse our Due-
lists will pretend more subtriltie then the Schoole-men themselues, I cannot see any thing in the Scriptures that can auaille them. Some bring in here *Peter* smiting off *Malchus* his eare with his Sword, but this *Bellarmino* makes to be none of the eight and twentie prerogatiues of Saint *Peter*, nor can more warrant this cause, then the denying of his Master, can bee a warrant sufficient for the Pope his pretended successor to do the like. Nay, in his third Booke, *de Lai-
cis*, and two and twentieth Chapter, he confesseth this Action of *Peters* to bee iustly reprehended by our Sauour, because it was done by priuate authoritie, besides, an other goodly reason which I cannot omit, *tunc enim Petro nondum Pontifex sed discipulus erat*, for that *Peter* was then only a priuate Disciple and not Pope. So then by his reason it were a laudable thing in the Pope to play the Swordman, to smite off not the

Mat. 26. 51

Bernard.
lib. 4. de
considerati-
one.

Concil. Tri-
dent. sess.
25. c. 19.

cares only of his subiects, that they may not heare the Scriptures read in a tongue knowne, for this hee doth, but to cut off the heads of all powers that dare oppose his temporall Monarchie. I might here say with Saint Bernard, *quid tu denuo usurpare gladium tentas, quem semel in usus es ponere in vaginam*, why dost thou attempt to handle that Sword, which once thou wert commanded to put vp into the scabbard? Why doth the *Tridentine* councill excommunicate, euen the spectators of single combates, when thou canonizest the actors and plotters of heynous murders? But admit that these challenges did not contradict the Lawes of God, nor abrogate the authoritie of the Magistrate; to whom the execution of Iustice appertaineth, yet lets consider the little satisfaction which can arise from these Duels to the party wronged. And because there is a new kind of philosophie inuented for this practice, I wil examine it acording to the grounds of Philosophie vsually deliuered, that so those

those which are now trained vp among vs, may when they come into the world remember, how farre differing these combates are from those rudiments which they once embraced. A man you know hath diuers considerations, either in generall, whereby hee may bee wronged in his *Naturals*, by terming him dull, heauy or sottish; in his *Moralls*, by stiling him dishonest, intemperate or couetous; in his *Politickes*, by branding him with Traytor, or Violator of the Law, or else a man may come to bee considered in some particular science or profession which hee is of, as *Diuine*, *Lawyer*, *Physician*, *Trades-man*, or the like. Now let mee aske the question, when a man chanceth to bee wronged any of these wayes, how doth the Field redeeme his credit, which hee thinkes is diminished. Lying, Couzenage, or Folly is obiected to you, and you would disproue it in single fight; hereby indeed you argue your selfe, if you vanquish, to be a better fencer then the other, or more nimble and strong,

but who obiected a want of these things vnto you? who cast a defect of them in your teeth. *Opposita* must bee *ad idem*, you cleare your selfe of that which was neuer obiected to you, that which you were vpbraided with, that you answer not, no more then if two Painters should contend about their skil in painting, and he should bee preferred which ouercame at the point of weapon. But some will say, is single fight therefore wholly vnlawfull; Ile vnfold my paradoxe in few words, single Combats are not onely lawfull but also necessarie, but what Combats are they? why, such as are performed by weapons futable to the quarrell; if the contention be about cunning and skill, shew by skill and cunning that the victorie ought to fall on thy side; if about honesty, let honesty by actions proportionable to it selfe vanquish the accuser; if about wisdom, let discreet proceedings quell the spirit of the distractor; if about Religion, let Deuotion, Sanctitie, Obedience, Patience, and Charitie, enter the lists and fight

fight for thee. Here thou dost all things contrary to reason, thou stormest that thou art not held vertuous, and in this action declarest, that thou canst no more moderate thy affections then a mad beast, thou frettest that any conceiue thy reputation to be weak or sick, and in this remedie, thou discouerest thy selfe like an vnfound bodie, which no sore is touched but cries out; thou wouldest make thine aduersarie repent him which wronged thee; but thou bringest the greater repentance vpon thy selfe; thou wouldest maintaine the credit of thy familie, but thou stainest it with bloud & vnchristian-like actions, thou wouldest bee highly esteemed of by others, but thou shewest a base esteeme of thy selfe, who prizest thy life at so low a rate, as a few rash speeches of an enemy. Time is too precious to be wasted the pursute of such *ignis fatui*, such braynes which conceiue nothing but phantasmes and apparant meteors of true Fortitude. I know that they appeare outwardly, like *Sehons* and *Ogges*,

or

Gal. 5. 17.

or as the sonnes of *Anake*, to affrighten *Israel* with their bigge words and loftie speeches, yet I doubt not, but many punies heere meanelly grounded in the rudiments of Philosophie, would with ease so abase their high looke in a iust disputation at this time, that they should rather seeme the Grasse-hoppers of *Egypt*, or fained *Pigmyes*, supposed by Geographers beyond *Lapland*. Yet, if thy constitution bee so vnproportionably tempered with the elements, that nothing will satisfie thee but fighting and combating, I will shew you another Duell which is behoofefull for thee to accept. God hath set in hostill opposition two enemies, the old man and the new, the flesh and the spirit, for as Saint *Paul* saith to the *Galathians*, *the Flesh lusteth against the Spirit, and the Spirit against the Flesh*: neither, as in any other place, hee saith, *shall any bee crowned, vlesse in this warfare hee haue fought lawfully*. Perhaps, in this skirmish thou hast seene *Widdowes* and *Orphans* oppressed, and not protected them,

them, the poore destitute, and not shielded them, Passions and Perturbations besiege Reason, and not queld them; Traitors to Christ and Religion harbour within thy breast, and not expelled them; O shame and infamie to thy profession of Manhood, that thou shouldst set at nought the glorie of these Prizes, and make such rubbish as fillips and blasts, the trophes of the conquest. I know that generous Spirits are awaked and rouzed vp with the iust reward of Vertue, Renowne, and Glorie; why, thinke not that your actions are done in secret, or obscured within the confines of Lime and Sand; you are placed in a magnificent Theater, for you are made a spectacle to God, to Angels, and to Men; the Combat is not the turning of an Houre-glasse, nor the Annuall course of one Sunne, nor the period of one Olympiad, lest this finished, you should feed your gall with the imperfections of your brethren; but it is the whole iournall of this life; the Champions which doe en^{er} the
Lifts

Ephes. 6. 12.

Lists with you, are not *Thirsitefes* or *Turkish Asapies*, rather to tyre then to trye your prowesse, lest you should not thinke them to be the subiect of praise and honour, but the Apostle describes them to be, *Principalities, and Powers, and Rulers of the darknesse of this world, and spirituall wickednesse in high places.* Heere our Captaine and Fore-runner sends vs into an hard Fight, but most honourable; O let our furie and emulation be spent in this warfare; as for other prouocations, let vs seeke to the gods on Earth, the Magistrates, for iustice; if here wee are not satisfied, let vs appeale to God in Heauen. Remember the saying of Saint Basil, *In rixa is inferior est qui victor est*, In priuate contentions he hath the worst that ouercomes; it is the *summum ius* of a Christian in this life, if they haue a matter against any man, the law is open, and there are *Deputies*, they must implead one another; which is the forme in my Text prescribed, and commeth last to be handled.

Amongst

Amongst all the Symbols of a iust Iudge, that Character which our Sauiour fastened vpon those, whom hee constituted for Iudges of the World, hath not the least ranke, *Vos estis lux mundi*, yee are the light of the World. The light of the World is the Sunne, seated in the midst of the Planets, in Heauen, equally communicating his beames to all inferiour vessels of illumination, though some by reason of their vnequall densitie are lesse capable then others to receiue it; in Earth, equally diffusing his influence into all matters, though some, by reason of their imperfect composition, doe resoluue and putrifie, whereas others doe purifie and enhance, as it were, the prices of their worth and estimation. So *Solus hi Iustitie*, these Sunnes of Iustice, arise alike vpon the good and the bad; vpon the iust and the vniust; they shine not vpon the one, and appeare eclipsed to the other, but as a Centre in a Circle doe protend equall Lines towards both sides; yet because Vice is exorbitant and

Matth. 53
14.

and irregularly distant from this Centre, the Lines drawne out, make oftentimes sharper Angles in the one then in the other; for, that which the Soule and Heart is in the Bodie, the same is the Magistrate in the Common-weale; the Soule, wee say, in Philosophie is, *tota in toto, & tota in qualibet parte*, at least in respect of his operations, and the Heart is in the midst of the Bodie likewise, and disperseth his heat into all parts; yet by the same operations of the one, and vitall heat of the other, are excrements and contagious humors expelled, but pure and profitable nourishment refined: so that, Justice which in conclusion seperates the Goats from the Sheepe, with her all-discerning Touch-stone tryes drosse and sophisticated Gold, as well as pure; weighs Lead in her Ballances, as well as Silver; and as some conceiue of the Needle of a Sea-compass vnder the Æquator, is alike affectioned to either Pole, and till Reason conducts the Ship a Degree this way or that, is fixt on neither.

Such

Such is the indifferencie or *Apathie* (if I should not seeme *Stoike*) which the Oracles of Iustice should bee posselt with, towards the Accuser and Defendant, till, as my Text sayth, *they haue impleuxed one another. Nihil paratum & meditatatum domo differt*, (sayth *Ambrose*, speaking of such an one) *sed sicut audit ita iudicat*. Hee brings no determinations or diuisions with him from home in his tables, but as hee heares, so he speakes. The rudiments of this practice were first by God himselfe deliuered in the Arraignement of *Adam* and *Eue*; he was neerer to the Offender then the Barke to the Tree, by reason of the presence of his Godhead, which filleth Heauen and Earth; and therefore taking them in the fact, might haue condemned them without further proceeding; but to dictate a forme vnto Man-kind of executing Iustice, from himselfe the Fountaine of Iustice, he first cites Man to the Barre, *Vbi es Adam*, Where art thou *Adam*? there Man making his appearance;

God

Ambrosin
Psal. 118.
Serm. 20.

Gen. 3. 9.

God beginnes an inquirie, but which in effect implies an Accusation against him, and produceth Conscience for a Witnesse, *Hast thou eaten of that Tree, whereof I commanded thee that thou shouldst not eat?* Verdict might forthwith haue beene giuen vp, where Conscience confessed the guilt; but this mercifull Iudge would heare what the tongue could say, where *Adam* he first beginnes: alas, he could not denie the Fact, but extenuates it, by laying it vpon the Woman, and shee vpon the Serpent. What patience, what mercie, what indifferencie was here shewed by God to Man, what should Man be to Man, Brother to Brother? Wee reade how after this *Cain* slue *Abel*, *Abel* said nothing, but his blood accused *Cain*; euery drop of innocent blood hath a tongue, and is not onely vocation, but articulate; yet God proffered the same law vnto him, Where is thy Brother *Abel*? though *Cain* at his enditement answered stubbornely, and as hee had not grace to auoid his sinne,

sinne, for he had not then grace to confesse it. God varies not in his workes of clemencie; almost two thousand yeeres after this, hee deales in the like kind with *Miriam* and *Aaron*, when in *Arabia's* Desarts they murmured against *Moses*, *Numb. 12.* But hee hath not onely by example, but by precept also established this forme of Iudiciall proceedings, in the thirteenth of *Deut.* sayth *Moses*, *If thou shalt heare say, that certaine men of the children of Belial are gone out from amongst you, and haue drawne the Inhabitants of their Citie, saying, let vs goe and serue other gods which yee haue not knowne; were they presently to smite the Inhabitants of the Citie with the edge of the sword? were they vpon this rumour to leuie an Armie, and to raze their Walls leuell with the earth? no, the Text sayth, and that with great Emphasis and weight of words, Thou shalt enquire, and not so only, but make search, nor here rest, but aske diligently if it be trueth, and the thing certaine; see the*

M

Staires

Staires and ascents to mature and ripe iudgement; *enquiring, searching, asking, diligent asking*, words of industrious and sedulous inquisition, glossed and expounded by *Nicodemus* in our Sauours case, *Ioh. 7.* doth our Law iudge any man before it heare him? had *Pharaoh* and *Posapher* obserued this precept; *Ioseph*, innocent *Ioseph*, had not so long felt the miseries of wrong imprisonment, *Gen. 39.* Had *Irijah*, Captaine of a Ward in *Ierusalem*, vsed this preseruatiue; poore *Ieremiah* the Prophet had not beene deliuered into the hands of his persecutors, *Ier. 37.* Had the Magistrates of *Philippi* vsed this equitie towards *Paul* and *Silas*, these Saints had felt the warmth of some iustice, and not beene beaten vnheard and vncondemned, *Act. 16.* The law of Reason, therefore hath set this print of her foot in all well-founded Policies, to giue free audience to both parties. I must confesse, that the manner is diuers, for in the *Areopage* at *Athens*, the Accuser might freely accuse,

cuſe, but the Defendant only ſpeake to what was objected, but in the *Forum of Rome*, whereas the Accuſer had but ſixe houres allotted him to accuſe, the guiltie had nine houres to make his anſwere; which cuſtome, when it ceaſed, I know not, thus farre *Festus* declared the *Roman* faſhion, which my Text aymes at; *It is not the manner of the Romans to deliuer any man to die, before that he which is accuſed haue the Accuſers face to face, and haue licence to anſwere for himſelfe, concerning the crime layd againſt him, Act. 25.* But whileſt I preſſe the excellencie and equitie of this forme, miſtake me not (beloued) as if taxed heereby all thoſe formes, where the Magiſtrate proceeds againſt the Offender, not by producing Witneſſes to implead, but *ex Officio*, by vertue of his Office, clearing the doubt by requiring an Oath of the Partie ſuſpected; for, I take, that this courſe is not contrarie, but ſubordinate to that which I haue hitherto inſiſted vpon. For in this caſe the Common-wealth,

M 2

whoſe

*Ulpian. in
orac. De-
moſt. de fal-
ſa legati*

*Greg. de
Valent. in
Thom. tom.
3. disp.
quæst. 13.*

whose person the Iudge represents, (as *Valentia* sayth) is the Accuser, and alleageth either an infamie, or great suspicions, or at least an imperfect testimonie against the Offender ; so that in an important businesse, which concernes the good either of Church or Common-wealth, let not the Partie questioned say, that he is brought contrarie to the law of Nature to accuse himselfe, or that hee shall bee condemned without impleading of Accusers, for the *Infamie*, the *Suspensions*, or the *Witnessesse*, though perhaps not sufficient to condemne thee, haue alreadie accused thee, and the Common-wealth in the person of the Magistrate acts the Accuser; doe thou see how thou canst purge thy selfe, how thou canst preserve that reputation of an honest man, which if thou neuer hadst beene vrged by the Magistrate, yet in Conscience thou hadst been bound to doe. It is true that Writers doe giue some aduice for the administration of such Oathes ; as, *First*, that the person which is to purge him

himselfe thereby, bee not such an one, as is likely to forswear himselfe, that is, such as are knowne to haue formerly perjured themselues. *Secondly*, that the cause be not *Capitall*; for in such a case, the Deuill, who is the authour of perjurie, hath taught Man his frailty, *Pellem propelle, & quicquid est viri daturus est pro seipso*, Skin for skin, and all that a man hath, he will giue for his life, *Iob 2*. *Thirdly*, that the Crime be not wholly vnknowne, vnlesse in two Cases; the one, when it doth hinder the execution of an Ecclesiastical Function, as Simonie and Irregularitie; the other, when some great scandal or damage will accrue to the Church or Common-wealth from the concealing of it, as in Heresies and Treasons; but that in other Cases it be, *sempiternè cognita*, as they say, halfe knowne at the least; and that (as before I told you) either by an infamous report, or manifest signes, or some such witness which alone is not sufficient to conuince. But where these Impleaders are present,

Vid. Conf. sin Apolog. & determ. Episc. Winton. & Less. de iust. & iur.

wee find the practice of *Moses* Law, to warrant the lawfullneſſe of theſe proceedings; the Man ſuſpected of ſtealth, *Exod. 22.* the Woman of breach of Wedlocke, *Num. 5.* were both to purge themſelves by ſuch an Oath, where if in this, the ſuſpected of Stealt h ſware falſely, the atonement by Sacrifice is ſet downe, *Leu. 6.* and a Prayer of *Salomons* for the pardon of it, *1. Kin. 8. 31.* So then you ſee ſet downe, as it were, from Heauen, an Archtriumphant of Juſtice, whoſe pieces, though they ſeeme not of the ſame making to the eye, yet are they hewed out of the ſame Quarrie, and raiſed vpon the ſame Foundation of mutuall impleadings. It is a ſigne of a mercifull government, which in doubtfull matters goes not to Tortures; of a Prudent, which proceeds not by Lotteries; of a Religious, which heedes not Deuinations, nor tempts God for miraculous Reuelations. Where impleadings faile (as for crimes of higher nature, I leaue) for ordinarie, let me ſay with Saint *Auſtin*,
Miſc.

Misericorditer corripiat homo quod potest, quod non potest patienter ferat. Let Man mercifully correct that which he can, that which he cannot let him patiently beare, vntill God himselfe shall either reforme it, or deferre it till his rooting vp of the Tares, and winnowing the Chaffe from the Wheat. It is an excellent saying of *Chrysostomes*, in his sixe and fortieth Homilie, *ad populum Antiochenum*, God doth neither exact punishment of all men in this life, lest thou shouldest despaire of a Resurrection, and desist to expect a future Iudgement; neither doth he suffer all men to goe vnpunished, lest thou shouldest surmise his prouidence to be deficient; but he punisheth and doth not punish; in that he punisheth, hee awakens the Sluggard with lessoning him, that euen heere hee taketh notice and account of his offences; in that he doth not punish, hee summons the Insolent to a more fearefull Assises and strict Iudgement to come.

Thus haue I detayned you as So-

M 4

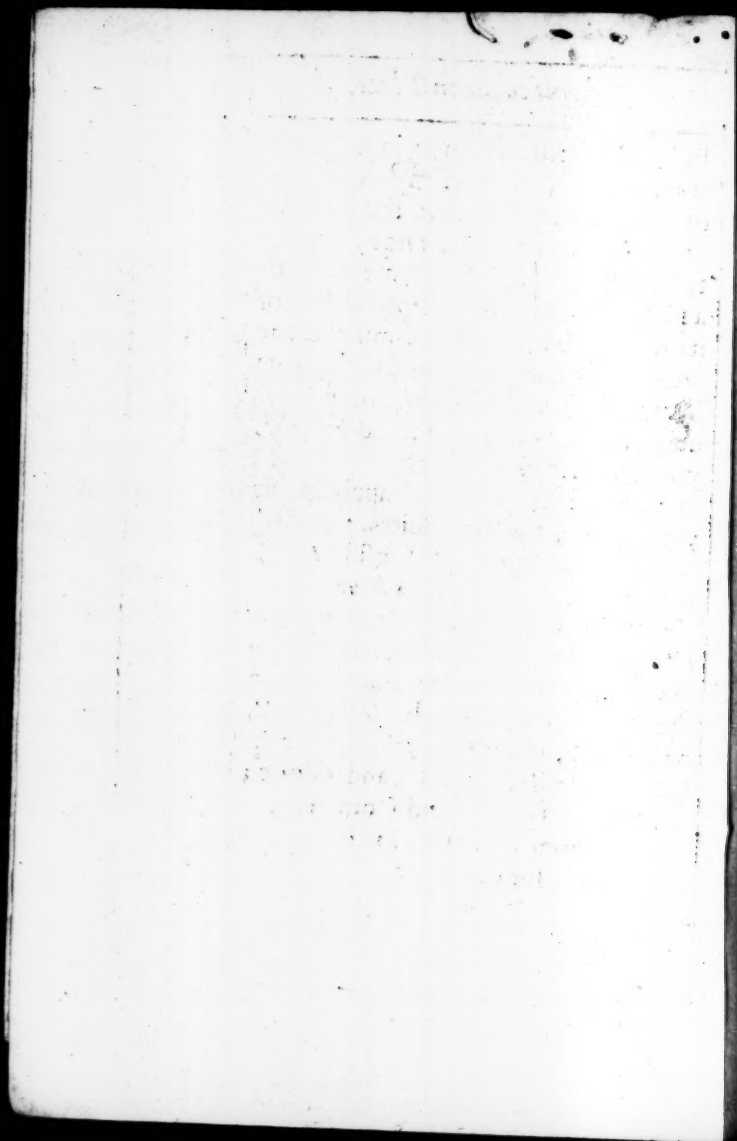
iourners

*August. lib.
3. Cort.
Parmen.*

iourners in a strange Land, you haue
 all this while trauailed in the *East*,
 where to your eyes haue beene presen-
 ted, the Iustices and Tribunals of *Ephe-*
sus. It might bee here expected, that
 hauing finished this (as I may well
 feare) so tedious and irksome a voyage,
 I should in the Port where our Ship is
 now arriued, make some collation and
 application of that, which in those re-
 mote Countries wee haue discovered.
 I must confesse, that the *Climate* is
 not the same; the *Meridians*, di-
 uers; the *Cities*, many Degrees distant,
 the one, sometimes the *Metropolis* of
 lesser *Asia*, the other, at this time the
 Light and *Pharos* of great *Brittanie*.
 And truely, amongst other accidents,
 wherein I cannot but note a great dif-
 ference, this is not the least vnremarka-
 ble, that in the same cause which the
 Towne-clerke and my selfe haue vn-
 dertaken to manage, my felicitie hath
 surmounted his; in that my Auditors
 haue not been *Demetrius*, or the Crafti-
 men in a turbulent Theater, but the
 Pillars

Pillars of peace and quiet, in a Sanctu-
arie of Pietie; where, if my weake ora-
torie hath beene deficient, the presence
of Iustice hath (I doubt not) engraft-
ed that which my Text aymes at, with
a silent Sermon and reall perswasion of
its owne. I shall thinke mine owne
taske sufficiently discharged, if I haue
in such wise vnfolded the points deli-
uered, that without much difficultie,
your selues may be so farre Preachers,
as to make the vses and applications
your owne; the *Time* suites, the *Occa-
sion* suggests, my *Text* directs. *If De-
metrius and the Crafts-men haue a mat-
ter against any man, the law is open, and
there are Deputies, let them implead one
another.* To GOD the Father, GOD
the Sonne, and GOD the Holy Ghost,
one essence, and three Persons, be ren-
dered all Praise, Honour, and Glorie;
Might, Maiestie, and Dominion,
from this time forth
for euermore.

Amen.



IVDAHS PRE- ROGATIVES.

Delivered

In a Sermon at Saint MARIES
in Oxford, vpon the foure and
twentieth of March, being the day of
thanks-giuing for his MAIESTIES
happie and prosperous succession
to this his Crowne of
England, &c.

An. 1619.

By EDW. CHALONER, Doctor of
of *Diuinitie*, and Fellow of AL-
SOVLES Colledge in
OXFORD.



LONDON,

Printed by W. STANSBY, 1623.

THE UNIVERSITY OF CHICAGO

[illegible]

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IVDAHS P R E- ROGATIVES.

I V D G. I. Verſ. I.

Now after the death of Iofua, it came to paſſe, that the children of Iſrael asked the Lord, ſaying, who ſhall goe up for vs againſt the Canaanites firſt, to fight againſt them; and the Lord ſaid, Iudah ſhall goe up.



GOD which created Man of the duſt of the Earth, hath in his Schoole of Nature framed a diſcipline, ſo proper for our weake capacities, and uſed a method therein, ſo ſutable and correſpondent to our inbred dulnes, that our meditations
which

which Serpent-like feed vpon the dust; or as *Narcissus*, consume their very marrow vpon that earthly Cottage which they inhabite, should not want: euen *there*, volumes (I may say) wherein to reade most excellent admonitions of our frailty, as necessarie dependance vpon him. In euery person, are they engrauen in ordinarie Characters, and in a lesser print, so the Sonne hath them to view in the decease of his Father, the Husband in the departure of his Wife, the Seruant in the losse of his Master; but they seeme to be written in *Capital* letters, in the Funerals of Princes; wherein, as in one common booke, the subiect reads not oftentimes so much his Princes as his owne mortalitie. The Tribes of *Israel* might well hang vp their Harpes vpon the Willowes, erect Banners of Sable, and crie, *Alas*, that *Moses*; *alas*, that *Iosua*, our victorious Captaines are dead, and this they might well doe in remembrance of what was past, but let them reflect an eye vpon the state and condition they

they are now in, let them from the top of *Nebo* discover the potencie of their Enemies, whom they had incensed; the Cities, whose walls mounted to Heaven, which they were to besiege; the Giants and Monsters of men, whom they were to encounter; and lastly, their owne dis-joynted and confused regiment, being as Sheepe without a Shepherd; and they might now with teares confesse, that in out-living them, they surviued but their owne obsequies; and that it had beene good, that either these men had been neuer borne; or else that being borne, they had neuer died. And with this mournfull Preface doth my Text beginne, the summe whereof, is a passage betwixt the Children of *Israel*, and *GOD*: the one, in distresse crauing; the other, in mercie adjudging, who should goe vp for them, in the pursute of the warres with the *Canaanites*. Wherein, for our better proceeding, may it please you to obserue with mee, a *Petition*, and a *Grant*. In the *Petition* we discover,

viz.

First, The ground or motiue of it, it was an *Interregnum*, or a Vacancie, intimated in the death of *Iosua*. Now after the death of *Iosua*, &c.

Viz. Secondly, Whom they petition, the Lord. It came to passe the Children of Israel asked the Lord, &c.

Thirdly, What they petition, Who shall goe up for vs against the Canaanites first, to fight against them, &c.

The Grant is, Who should goe up? *Judah*. And the Lord said, *Judah* shall goe up.

Thus haue I set out before your eyes, the seuerall parts of my Text; I trust that *Wee*, which perswade our selues to bee the *Israel* of God, and euen now journeying to a *Canaan* which is aboue, shall not need arguments to stirre vp our attention, to listen to what befell *Israel* in their passage into *Canaan*, whilest I discourse, first, of their *Petition*, and that of the ground or motiue of

of it, being an *Interregnum* or *Vacantie*, intimated in the death of *Ioshua*, and comes in the first place to be handled. *Now after the death of Ioshua, &c.*

Ciuilt gouernement vnder a supreme Magistrate, is so naturall to a State, that the Common-weale which is destitute of it altogether, is like to one of those mis-shapen *Blenni*, whom ancient Geographic hath made an headlesse Nation, and that which is not linckt, and vnited in one ouer-topping Scepter; is as a bodie, each member whereof liues by a seuerall soule, and is prone (as in the Tale of *Menenius Agrippa*) to ioyne in a ciuilt combustion against his fellowes. And both these prodigies jumped together in the State of the *Israelites*, after the death of *Ioshua*; they neither had a man, nor could agree vpon a Tribe, which should goe vp before them against the *Canaanites*. This death of *Ioshua*, had they not in time implored Gods helpe, had beene as ominous to them, as those speechies in the *Iudges*, comet-like, portending some

*Iul. Solin.
cap. 44.*

*Lin. hist.
lib. 2.*

ill to ensue. *In those dayes there was no King in Israel* (saith the Text, chap. 18) and what followes, but the *Danites* seising at once vpon the possessions, and Idolatrie of *Micha* : againe, in *those dayes there was no King in Israel* (chap. 19.) and then, alas, the foule action of the *Benjamites*, and the destruction almost of their whole Tribe succeeds immediately in order. So that the *Israelites* hauing this motiue of *Ioshuabs* death, to enquire of the Lord for a new Captaine, teach vs the necessitie of a Ruler, and in how bad a case they be, who neither haue a Iudge to determine priuate contentions at home, nor a Captaine to goe vp before them against the cōmonemie abroad.

The first rule which man learneth by experience, is, that he hath need to bee ruled and gouerned by an other, it is suckt in with his Nurses milke, and dictated vnto him in his birth. Other creatures, as if Nature were Tailor vnto them, make their first entrance into the world, appareld; they haue weapons

pons, to defend themselves, sharpened (as one might say) to their hands, and their estimative facultie so instructed, that without any more tuition, they can skill each kind their proper architecture, their congruent cookerie, their physick and cherurgerie, and to crosse the old saying, *nascuntur artifices*, they are born their crafts-masters. But, *Man*, how step-mother-like doth Nature present him to the light, with not a ragge to his backe, not a dinner drest to his belly, not a cottage to his head, his hands vnweaponed, his vnderstanding like a raz'd table-booke, wherein nothing is written, as if shee bade him in this reall language, *Goe, seeke thee a Protector, and submit thy selfe to some one others tuition*. To this end and purpose, God hath be autified the minds of men with varietie of Arts and Disciplines, to the perfecting whereof many heads must ioyne together, he hath endowed them with speech and language, to inuite one another to societie, hee hath planted in them the principles of iustice

*Arist. 1. Po-
lit. cap. 2.*

and equitie, which cannot be exercised, but in a communitie; so that *Aristotle* saith, that a man is *φύσις κοινωνικὴ ζῷον*, one of Natures good fellowes, a Creature borne for ciuill conuersation, and that he which liues hermitlike reclus'd, and flies the company of men, is *ἢ θεῶν ἢ θηρῶν*, either a God or a Beast. Now, if mans nature doe require a sociable life, then doth it necessarily require also a gouernment and a Gouvernor. For it is impossible, that a multitude should long consist, vnlesse some body there be, which hath the care of the common good committed vnto him; as in the body of a man, vnlesse there were a soule which kept the parts in subiection, it could not be, but that the whole consisting of contrarie elements, should dissolue; and therefore the wisdom of God saith, *Prou. 14.* where no counsell is, the people fall; which the vulgar renders, *Vbi non est gubernator, populus corrumpit*: to shew that the safetie of a Land depends vpon the hauing of a Gouvernor. Hereupon Princes are termed,

med, *Animus vinculum, & spiritus vitalis reipublicæ*; and to expresse it by playner similitudes; see how necessarie a Pilot is to a Ship, or a Leader to an Armie; so necessarie and more is a Gouvernor to a Kingdome. For, ὡς περ τοῦ τῶν κυβερνήτου ἐν ἀποστάσει κατεπρότις αὐτὸ σκάφος. καὶ τὸν κρατὺν ἐν ἀπαλάσει τῷ πλοπλίτῃ, δεδεμένους τοῖς πολεμίοις παρέδωκε τοὺς κρατιώτας; saith *Chrysostome*; as, when thou remoouest the Gouvernor of a Ship, thou sinkest the Vessell; or, if thou singlest the Captaine from his Band, thou doest no lesse, then deliuer his Companie manacled into the hands of the Enemie; so take away but them which sit at the Helme of a Common-wealth, and wee shall liue a life more irrationill then beasts, biting and eating one another like Canibals; or as Fish in the Sea, the greater feeding vpon the lesser; the rich deuouring the poore, the stronger the weaker, and the more audacious, outswearing the milder out of their patrimonie. So that in effect, if you would know, what is the greatest freedome in

Senec. 1. d. Clement. 4.

Chrysost. tom 6. Anđrπαυτων 5.

the world, it is to serue vnder the rule of a Gouvernour; and againe, what is the greatest thraldome vpon earth, it is to bee exempted from subiection to a Gonerour.

Here therefore may iustly be refuted, that pernicious doctrine of the *Anabaptists* and *Libertines*, which abrogates the vse of Magistracie amongst Christians, and makes no other square of ciuill commerce, then Fanaticall inspirations. What miserable effects it brought with it in *Germanie*, vnder the patronage of *Muncer Fiferus*, and particularly in *Munster* by *Leidensis*, and others of his compact, who seemed to no other end to depose lawfull Magistrates, then that they might vsurpe their places themselves, I leaue to Historians to relate. The greatest griefe is, that the *Anarchy* which hath been held prodigious in a Common-weale, is entertained by some *Enthysiasts* as most conuenient in a Church, but so ill doe they cloake their ends, that they which cannot brooke one Pope in the world,

would

Sleyden.
Comment.
lib. 5. c. 12.
10.

would bee glad, were they of the number, to haue ten in a Parilh, for mine owne part I thinke some of them halfe way at *Munster*, and fitter to bee *Iohn of Leydens* Chaplaines, then Pastors in a well gouerned Church, or a ciuill Commonwealth; and so I passe from the motiue of the *Israelites* Petition, which was, as I told you, the *Interregnum*, or want of a Gouvernour, occasioned by the death of *Ioshua*, vnto the person whom they petition, which succedes in the second place to bee spoken of, *the Lord*. Now after the death of *Ioshua*, it came to passe that the children of *Israel* asked the *Lord*, &c.

What? do they aske the *Lord*? is this warrantable diuinity to make him ones counseller? is not this to tempt God, to trie whether he knowes or can, or will doe that which is proposed vnto him? and howsoeuer it be done, whether by lots or by dreames, by *Vrim*, or by Prophets, it varies not the case, is it not still tempting? For resoluing of which doubt, two things are to be examined,

Thom. Se-
cunda Se-
cunde q.
27. art. 1.

first, what that tempting is properly, which is forbidden in the Scriptures; and secondly, vpon what grounds the *Israelites* here vsed this extraordinarie meanes, in choosing their Captaines Tribe. For the first, the Schoole-men thus define tempting of God; *tempting of God* (saith hee) *is an irreligious action, whereby through a doubt of some perfection which is in God, either his power, that hee cannot, or his wisdom that he knowes not, or his will, that he will not doe something; one doth an action for experiment sake, to trie whether God hath perfection in him or no.* And this (saith he) may be done two manner of waies, either *Explicitè*, expressly doubting, and through that doubting, with a formall intention experimenting; or *Implicitè & Interpretatiue*; when, though one doubteth not of any perfection in God yet doth that which in effect, and in its owne nature is nothing else but an experiment of Gods perfection; and this happens, when one neglecting the ordinarie meanes constituted by Gods prouidence;

prouidence, doth some action, expecting the effect thereof from God alone, no iust or necessarie cause mouing him thereunto. So then, the rules whereby wee are to examine this tempting of God, are chiefly two; First we must look into the *end*, and see whether it bee to make an experiment of some perfection in God, whereof wee doubt; Secondly, we must examine the *Meanes* and *Necessitie*; whether, though we doe it not, as doubting of any perfection in God; yee, wee either neglect therein the owne ordinarie meanes afforded vs by God, for the effecting of the same thing, or else haue no iust and necessary cause, to flie so to him in such a matter. If wee erre in the former, it is an expresse tempting of God; if in the latter, then is it an *implicite* and an *Interpretiue* (as they terme it) tempting of him. Now to bring this home to the *Israelites* in my text, and apply their vsing of this extraordinarie meanes to the question in hand. First, the end they had in it, was not to tempt God, or to make

Greg. de
Valent.
Tom. 3.
in Thom.
disp. 6. q. 14.

make an assay either of his power or wisdom, or will towards them, but only to relieve their owne necessities, being now destitute of an Head, and in that of safetie. Now, God is tempted (saith *Austen*) *cum signa flagitantur non ad salutem, sed ad experientiam desiderata*, when signes are sought, not for safetie, but for experiments sake; and to speake with *Valentia*, the enquiring of God in such a case, is not *ex dubitatione de diuina perfectione*, from any doubt of Gods perfection, but onely *ex dubitatione de obiecto quod terminat diuinam voluntatem*, as if one should say, the doubt was onely in the obiect which terminated the will of God, they beleeued that God would deliuer the *Canaanites* into their hands, but by whom they knew not, this then they aske. Secondly, as they did it not to a bad end, so neither did they it in a needlesse case, without iust reason, or neglecting any meanes which God had left them besides this. True it is, that in ordinarie States, the ordinarie meanes left

left to decide such a controuersie, as the nomination of a Generall or Captaine, is either election of men, or succession of nature, but the state of the children of *Israël*, both in their passage into *Canaan*, and in the enioying of it, was, *quid extraordinarium*, an extraordinary thing, of a diuine constitution, and religious signification, and therefore required in both of them a diuine assistance and direction. *All things befell them for a figure* (saith the *Apostle* 1. *Cor.* 10.) their passage through the Sea, their baptisme in the Cloud, their Rook, and Manna, meat and drinke were Sacramentall. Their *Hierusalem* below, a type of that heuenly *Hierusalem* which is aboue, *Gal.* 6. Their country a shadow of a better country, *Heb.* 11. to be briefe, *dico illorum hominum* (saith *Austen*) *non tantam linguam sed etiam vitam fuisse propheticam, totumque illud regnum, gentis Hebrae magnum quendam; quia & magni cuiusdam fuisse prophetam*, it is not onely the tongues of those men, but also the vereliues of them

Aug. cont.
Faustum. l.
22.

them were propheticall, and all that Kingdome of the *Jewish* nation, was euen a great Prophet, because the Prophet of a great one. So that the land of *Canaan*, being but a *Memento*, and a lecture vnto them of the celestially *Canaan* which wee expect, what did they in this asking of God, concerning the Tribe which should goe vp for them, but acknowledge first their owne insufficiency, and impossibility of gaining heauen, without the light of his direction, *Secondly*, the dispaire they had, of euer casting out the *Cananitish* affections within them, vnlesse he daigned them his owne grace to guide and assist them; and lastly, that so excellent a Countrey could neuer bee recouered against the encounters, of such vast and Giant-like enemies, the Flesh, the World, and the Deuill, who like the sonnes of *Anake* doe amaze and affright vs, vnlesse hee should bid the Tribe of *Judah*, or rather the *Lion* of that Tribe, *Christ Iesus* to goe vp first for them, to fight against them. And thus wee see that
this

this asking of God in my Text, who should goe vp against the *Canaanites*, was not a tempting of God, but rather a consulting with him in an enterprise of religious vse, and holy signification, this extraordinarie manner of enquire of things of so high a nature, whether by lots, or by *Vrim*, by dreames, or Prophets, being permitted to the Church in her infancie, to supply the obscuritie of types, and the paucitie or scarcitie of sacred bookes then extant, which to vs in the new Testament, who haue both the one illustrated, and the other augmented, were no lesse then a tempting of God, and a running to extraordinarie courses, where ordinarie meanes are plentifully offered.

One vse notwithstanding, may Christians make of this asking of the *Israelites*, and that is, that in the warfare against our spirituall enemies, and voyage to the land of Promise, wee follow not leaders of mans constitution, but of Gods ordination. The *Israelites* had for their direction herein God himselfe,

selfe, speaking in dreames and visions,
 in the *Vrim* and *Thummim*, and in his
 Prophets; wee haue all these included
 in the written Oracles of God, the old
 and new Testament, the reuealed my-
 steries whereof are now published
 complete, and promise no second Edi-
 tion; wee are not to enquire, either of
 the Popes *Vrim*, what King; or Friars
 dreames, what Saint; or *Amsterda-*
mian visions, what Teacher must goe
 vp before vs: Behold, the Lord hath
 in his Scriptures proclaimed our Cap-
 taine, and nominated our Generall;
 it is that holy One of the Tribe of *Ju-*
dah, which is alreadie gone vp before
 vs; it is he that hath subdued the *Ca-*
naanites for vs, and hath taken posses-
 sion of the Land in our behoofe; the
 holy Martyrs, and best of Gods Chil-
 dren march but aloofe after, and feast
 vpon the spoiles; the *Onset*, *Combat*,
 and *Battaile* is his, and his alone. O-
 thers being more *passiue*, in putting on
 of the armour of God, then *actiue*; are
 rather *carried* vp by his Grace, then

goe

goe up; and if they *goe up*, yet the victorie being wonne, it is rather *mortificare*, then *pugnare*, to kill, then to *fight*; and if to *fight*, yet their actions being not communicable, it is *pro se*, for themselves; not *pro nobis*, for vs; and suppose *for vs*, yet not *primi*, but *secundi*; they fight, not as *Firsts*, but as *Seconds*; of *Christ* onely wee can say, who shall *goe up*, and *for vs*, and *against the Canaanites first*, and that to *fight against them*: which is the *Israelites* Petition in my Text, and commeth next to be handled. *Who shall, &c.*

Although wee cannot allow that which some Papists require, that every thing in the Scripture may haue a quadruple sense, they being diuers applications, rather then diuers kinds from the other; yet in a good sense some things may haue a transient and ambulatorie *Predicate*; by reason whereof, they may haue a compounded literall sense, one *Subiect* whereof, may direct and point out vnto the other of greater excellencie. And howsoever the request

quest of the *Israelites* in so significative, and prefigurative a subject as the ingresse into *Canaan*, and the specification of *Judah* in the Grant, enforce a speculation of the great Leader of that Tribe *Iesus Christ*, who conducts vs into the blessed Land, whereof *Canaan* was but a shadow; yet is not this the onely sense; a maine one it may be, for the soule of Prophecie seemes to breath in it; yet not the onely, for according to the letter also, we cannot denie, but that originally it was meant of the personall and particular occurrences of those times. The *Canaanites* I am sure, found not the warre to conclude in *ropes*, but in bloud; and the swords of the *Israelites* to cut really, what ere they meant figuratiuely. Now, as the letter sounds, there is no small controverſie amongst Interpreters, what the *Israelites* doe here meanē or intend in this their Petition. Some say, that they craued a General or Captain ouer their whole Armie, in the place and roome of *Ioshua*; and of this opinion are most of the

the old Popish Commentators, who follow herein the corrupt vulgar Edition, which renders it, *Quis ascendet ante nos, contra Canaanum, & erit dux belli*, that is, Who shall goe vp before vs against the *Canaanite*, and shall be Captaine of the warre. Others thinke it was, who should goe vp first to fight, not for the common cause, but for his owne lot; and these are some of our new Diuines, following the translation of *Iunius*, *Quis ascendet ex nobis contra reliquum Canaanum*, which of vs shall goe vp against the remainder of the *Canaanites*. For mine owne part, seeing these diuers interpretations doe proceed chiefly from the diuersity of translating, I will walke in the midst, and adhere to such a sense, as the most authenticke translations shall suggest vnto me. Now, the *Septuagint*, *Hierome*, *Arias*, *Pagnine*, the *Complutensian* edition, and our owne correct vulgar, say, *quis, nobis*, for vs, *Who shall goe vp for vs?* So that, if we collect the summe of all, we shall haue a vniuersall, royall,

O

and

and highest dignitie, with which the *Israelites* are not here as importun'd, contented, but as suiters importunate to haue conferred on some or other. *First*, that it should bee an highest or supremest dignitie, it is plaine; for it was, who should bee *first* in warres: now, in warres to bee *first*, whether in battaile, or in entrie of a Citie taken, is that highest honour amongst Souldiers. *Secondly*, that it should be royall; for it was, who should *fight against the Canaanites*. The Land of *Canaan*, you know, was long before giuen to the *Israelites*; but yet, when one hath right, possession must bee taken by order of Law: now, to giue possession and dispossesse another, is proper onely to the chiefe Magistrate, and to his Officers; so that the *Israelites* demanding who should fight for them, was as much in effect, as, who should exercise that royall prerogative of putting them in possession, and displacing the *Canaanites*. *Thirdly*, they sue that it may be vniuersall, and that in two respects; the one, in

in respect of themselves; it was not, who shall goe vp for *himselfe*; but, who should goe vp for *us*; euery bodies part (as it should seeme) lay therein; and this *Judah* performed as his taske; for, besides that hee conquered his owne lot, in which he requested the assistance of his brother *Simeon*, Vers. 3. hee fought also for the rest; as it appeareth in the 4. Verse of this Chapter; where is mentioned his taking of *Besek*, a Citie in the Tribe of *Ioseph*, noted by *Pellican*, as an enlargement of his brethrens portions. Another marke or token of this vniuersall and extended dignitie, consists in the enemies of the *Israelites* the *Canaanites*. Sometimes, I confesse, they note a particular Nation of the People inhabiting those tracts; but here in my Text, they designe all those Countries which the *Israelites* were to possesse. The reason is euident; for, when they point out some one particular Nation amongst the rest, bearing that name; then doe they intimate those parts which are included within

*Pellican in
loium.*

Hieron. in
Esay 7.

Chytr. in
comment.
ad locum.
Procop. de
bello V'an-
dalico.

Phœnicia, or neere adioynning vnto it ; for, *First*, who should of right more deseruedly beare the name of his father, then the eldest sonne ; now *Canaan's* eldest sonne was *Sydon*, *Gen. 10.* and *Sydon* was the chiefe Citie of *Phœnicia*. Againe, all ancient Writers make the *Carthaginians* to be *Phœnicians*, and the *Carthaginians*, besides the likenesse of Speech, obserued by *Hierome*, vpon that of *Esay*, *Behold a Virgin shall conceiue* ; where he notes their congruencie in *Almath*, a Virgin ; and by *Austin*, vpon his sixteenth Question vpon *Iudges* ; who there finds their *Baal* a Lord, and *Baalfemon* a Lord of Heauen, to bee alike in both Languages. The same Father, in his Exposition begun vpon the *Romans*, sayth, that the Countrie people about *Carthage*, being demanded what they were, would answer in the *Punike* language, that they were *Canaanites*; and *Procopius* reports, that the People inhabiting *Africa*, as *Hercules Pillars*, vsed the *Semiphœnician* Dialect, and that in *Tingis*, a-Citie

tie built by them; there were two Pillars extant, with this inscription in the *Phœnician* Language, *Nos sumus Canaanai, quos, fugavit Iesus latro*. Lastly, if preservation of a name bee authenticke proofe in a Pedegree, where meets our Sauour in all his Gospell with any of that name, but in *Tyrus* and *Sydon*, *Phœnicia's* Cities? Then *Iesus* departed into the Coasts of *Tyrus* and *Sydon*; and, behold, a woman of *Canaan* came out of the same Coasts, *Matth. 15.* So that the lot of *Judah* lying not neere vnto *Canaan*, so properly called; nay, *Beniamin*, *Ephraim*, *Zabulon*, *Issachar*, & *Neptali*, as Geographers shew, lying betweene them; by the *Canaanite* here cannot be meant any particular portion of the Land so properly called, and destinated for the lot of *Judah*; but the whole Countrey, designed by God for the Territories of all the Children of *Israel*, who here doe ioyne in one generall petition, as in a common cause concerning them all. Now, let me summe all together, the *Israelites* aske of God,

who shall goe up first for them ; therein they allow supreme dignitie ; they aske, who shall fight ; it was a case of seizure and possession, therein to this dignitie they ioyned a Royall authoritie. Lastly, they aske, Who shall fight for them against the Canaanites ; therein they adde to this authoritie, an extent and amplitude of Soueraigntie.

What are wee then to learne from this request of the *Israelites* to God, but that authoritie, dignitie, and soueraigntie, come from him, and doe depend on him, as on their Founder and Efficient. *By mee* (sayth God, *Pro. 8.*) *doe Kings raigne, and Princes decree Iustice ; by me Princes rule, and Nobles, euen all the Iudges of the Earth.* Not good Rulers onely, but bad also, haue this of him, euen persecuting *Pilats* ; *Thou couldest haue no power at all against me* (sayth our Sauour, *Ioh. 19.*) *except it were giuen thee from aboue.* Nay powers, be they what they will, *they are of God ; and whosoever resisteth them, resisteth the ordinance of God.* *Rom. 13.*

Here-

Hereupon they are endowed in holy Scripture with such names as should be memorials of their sacred off-spring. They are termed *Gods*, not indeed ὁῦα, by reason of their Nature; but *ἡγεμονία*, by reason of their Office, and that for three respects, as *Iustine Martyr* notes, *χρὶ καὶ κλησιν*, for their Calling; *χρὶ καὶ ταξίν*, for their Order and Place; and *χρὶ καὶ ἡμῶν*, for their great Honour and Respect. They were anoynted also in the old Testament with holy and consecrated oyle, and that by the high Priest, to represent vnto them in types and figures, the sacred originall of their Calling. And though (speaking humanely) the beginning of Empire may be ascribed to reason and necessity, yet it was God himselfe that first kindled the light in the minds of men, whereby they saw that they could not liue and be perserued without a Ruler and Conducter. Euen nature it selfe, which *Scaliger* termes the ordinarie power of God, and Saint *Paul*, the Law written in the heart, dictates the

Θεὸς αὐτοὺς
ἐλάσειν, ἀν-
τὶ τῆς ἐδω-
κα ὑμῖν
τῶν τιμῶν
τῶν ἐμῶν,
καὶ τῶν τα-
ξίν, καὶ τῶν
κλησιν.

*Iust. Mar-
tyr. quæst.
& respons.
ad Oriboso-
dum quæst.*

142.

same lesson to all creatures; for, the very Bees haue their Prince, the Deere their Leaders, and the Cranes by order imposed, watch for their owne safety.

With what face then can the schoolemen defend *Thomas* in that paradox of his, which he broacheth, 2. 2. q. 10. art. 10. *Dominium & Prælatio introducta sunt ex jure humano*, Rule and preheminencie were brought in by the Law of Man. *Bellarmino*, I confesse, in his third Booke, *de Laicis*, and sixth chapter, tempers somewhat the rigour of his Master in this point, and saith, that politike rule considered in generall, is by the Law of Nature, and therefore by the Law of God; but yet considered either in speciall, as in a Monarchie or Aristocracie, or any particular person that sustaineth it; so it is onely by the consent of Men and by positive Law. But it seemes that *Bellarmines* Logike is not the same with ours, for if it were, hee could not be ignorant, that *quod prædicatur de genere, prædicatur de specie & individuo*, that which is affirmed of the

ge.



generall, may also bee affirmed of the
speciall and particular; and so, if hee
makes with *Aristotle* a *Monarchie*, *Ari-*
stocratic, or *Democracie*, to bee speciall
kinds of a common-wealth, and this or
that King to bee an indiuiduall Gouver-
nour, hee cannot denie that to these,
which he grants to their *genus* or com-
mon nature. I belecue, the *Cardinall*
would not allow of such an answer as
currant, from one that should doe him
wrong; God indeed forbids me to hurt
my Neighbour, but not to hurt thee
Bellarmino, it would bee scarce safe to
preach at *Rome*, that *Popes* are the suc-
cessors of *Peter* by the Law of God, but
for *Paulus Quinsus*, that now is, hee is
Peters successor onely by the Law of
Man. I am sure, that here in my Text,
they come not to God to authorise or
establiish a going vp against the *Canaa-*
nite in generall, but rather who should
goe vp for them in speciall. They ac-
knowledge both from him, and there-
fore sue to him for both. I aske one *Da-*
niel, that great Counsellor of State to

two Monarchies, and à *secretis* to four Kings, what that *Mysterium Imperij* should be, which translates and entailes Crownes to a Familie, and hee will tell you that it is God, which meditates not vpon Kingdoms, as on *Platonike Ideas*, or *summa genera* in a predicament, but descends to particulars, *remooones Kings and sets up Kings, rules in the Kingdom of men, and appointeth ouer it whomsoever he will*, Chron. 2. and the 5. But here it may bee obiected, if it bee so as wee make it, that Princes and Magistrates are *jure diuino*, by the Law of God; how comes it about; that in the 1. Pet. 2. Kings and Gouvernours are stiled by no other name, then the *ordinance of man*: this seemes to kill and cut the throat of all that which went before. I answer briefly, that a thing may be said to be an ordinance of man, three manner of waies: first, ἀπολογικῶς, in respect of its cause and originall. Secondly, ὑποκειμενῶς, in respect of his subiect or obiect: And thirdly, τελικῶς, in respect of its end. Now, Kings and Gouvernors are termed

termed an humane ordinance, not in regard of their *cause* and *originall*, as if they were of mans constitution; for so, as we haue declared, they are of God; but in regard of their *object* and *end*, because they are conuersant about humane affaires, and for that their intermediate scope is the gouernment and preseruation of humane societie. Much more might be said of this point, it is a Kingly Theame, and hath found ere now a Royall Dictator to discusse it. I cannot tell, but pressing so neere the Court, I feare I haue trespassed in the common fault of it, and suspended you too long in the Petition, I passe to the Grant, in the which breuitie shall make amends: *Judah shall goe vp.*

And why should *Judah* goe vp? w hy should hee bee graced more then all his brethren, with this Royall and Soueraigne execution vpon the *Canaanites*? was it because hee surmounted the rest in number and potencie? But God is not wooed with these respects, especially, where he meanes to be seene foremost

most in the battell himselfe, and to purchase himselfe renowne by his owne right Hand, and proper Chiualrie. What then? why, if you please to looke backe to the fortie nine of *Genesis*, you shall there find the Kingdome bequeathed by *Iacob*, as a Legacie to *Iudah*. *Iudah*, thou art he, whom thy brethren shall praise, thy fathers children shall bow downe vnto thee, the Scepter shall not depart from *Iudah*, nor a Law-giuer from betweene his feet, vntill *Shiloh* come. The promises of God are sure hold, they are, *Yea and Amen*: yet because they are performed, not alwaies suddenly and forthwith, but in their due season; therefore it pleaseth the diuine Prouidence, so farre to compassionate our weaknesse, and to apply himselfe to our infirmities, as to prop vp our feeble beliefes, and to ruine our languishing hopes of things so long to come, by vouchsafing often glimpses and tastes of them, which should serue as gages and pawnes vntill the things themselues be accomplished; so did hee often renew his

his promises to the Patriarks, for assurance of their enioying of the Land of *Canaan*; so did hee deale with the Fathers vnder the Law, by signes and propheties euer now and anon, rowse them vp to a firme confidence in the *Messiah* to come; the same method he vseth with the Tribe of *Iudah*, a Kingdome and Scepter was promised them, and they had, I doubt not, conceiued Royall hopes, but the thing was not to be performed, vntil eight hundred yeers and more after the date of the promise, where *Dauid* enioyed it; yet God all this while lay not as one that slept, or made no account of his Word, whether it was reckoned vpon or no, but strengthens (as one might say) the weake hammes of *Iudahs* credency, with notable and remarkable tokens of his remembrance of them, and seemes to continue their Title and Plea to the Kingdome on foot, by giuing them sometimes soueraigne markes and badges of it; and otherwhile putting them into possession of some parcells of the

Pre-

Prerogatives of it. I passe by that precedency giuen them, as the *Hebrewes* affirme, in their passage ouer the Red Sea, where they make that Tribe as *dux gregis*, to leade the way. In the march of the *Israelites* through the Desarts of *Arabia*. What place held the Standard of *Judah* by the Lords command, but the first? *Numb. 10.* Of what Tribe was their first Iudge, hee which deliuered them from the hand of *Cushan Rishathaim*, king of *Mesopotamia*, but *Othniel* the sonne of *Kenaz*, of the Tribe of *Judah*, *Judg. 3.* When the *Israelites* aske of God who should goe vp against the *Benjamites*, to administer high iustice against them for their enormous fact, whom doth the Lord nominate, but *Judah*, *Jud. 20.* and to come home to my Text, Whom doth God preferre in this place to that Kingly office of disposing the *Canaanites*, but *Judah*. *Judah* shall goe vp: as if in this nomination he had said, the Kingdome is *Judahs*, it is his by my Gift, by his Fathers Will, and excepting those of his Bre-

Brethren whose gracelesse demeanour
lost them their birth-right; it is his by
the Law of Nature; *Ioshua* is dead, and
doe you aske who shall goe vp first for
you against the *Canaanites*? why, by a
threefold right, who should but *Judah*?
Behold, in this Royall expedition a-
gainst the *Canaanites*; I renew and con-
firme my Graunt of the Kingdome to
him, hee shall haue this as a Seale and
assurance for the future enioying of it,
Judah shall goe vp.

Here then doth God by his owne ex-
ample warrant that fundamentall max-
ime of State, obserued as a Law of the
Medes and Persians, by almost all the
renowned Empires that euer were,
which entailes Scepters to Tribes, and
Crownesto Families. It sutes not with
this place to discusse the reasons of
State, alleaged *pro* and *con*, by *Aristotle*,
Machiauil, *Bodin*, *Iohannes Mariana*, and
others, whether were more expedient
for a common-wealth, to haue their
Princely election or succession; whe-
ther in purging and expelling the pesti-
lent

lent humours of a politike body, it bee safer to trie the soueraign verue which recides in new Slips, or presume vpon that which hath beene by long experience found in ancient and well prooued Stemmes; for mine owne part, I should hold it but a wittie impietie, such as hath beene shewed by diuers, in the commendations of exorbitant subiects, to magnifie any policie of man, aboue the wisdom of God, who in the kingdom of the *Iewes*, which hee made his seate of Majestie vpon earth, and wherein he more visibly reigned, then in any other Empire of the world, annexed the ensignes of Soueraigntie to this one Tribe of *Judah*, and excepting the time of the *Iudges*, which were rather Dictators, extraordinarily stirred vp by God, to deliuer the people from some speciall seruitude, then ordinarie Magistrates; and one *Saul*, from whose house God rented the Kingdom for his disobedience, we find euer after by the expresse act of God, the Scepter committed to the sway of one Family in *Judah*, euen the

the House of *David*, and that not without speciall reasons in Religion; for besides, that the blessed Race of which the *Messias* was to come, became by this meanes the more remarkable; the truth also of Gods promises and threats, which hee extends euen to the fourth generation of them which loue or hate him, is made by so much the more euident to the eyes of men, by how much the glorie of a Familie in this wise continued, makes the fortunes of it the more noted and obserued by the World.

And now haue I brought the *Israelites* to their wished Port, there seemed but one thing wanting to secure them of their felicitie, a *Judah* to goe vp before them, and it is fallen into their bosome. It may be now expected according to the solemnitie of the day, that I should vndergoe the taske of *Plutarch*; and no lesse paralell the fortunes of *Englands* Inhabitants, and the posteritie of *Israel*, then hee that liues of *Greekes* and *Romans*: wherein I must

P

confesse

confesse the constant and euen hand of
 God ouer his distressed Church in all
 Ages; hath made the burden where-
 with I trauaile, capable of a more fa-
 cile birth, which there required the
 wit and industrie of a deepe Philoso-
 pher. If I would play the Logician,
 and begin the affinitie and kindred (as
 one might say) of both people, a *nota-
 tione*, a likenesse might there be found,
 they come thus neere, *Iacobi filij, Iacobi
 subditi*. But I list rather, to build my
 comparisons on reall then verbal founda-
 tions. The people of *Israel* serued
 miserable apprenticeship of bondage, ere
 they could be free in the land of *Egypt*;
 wee in more then *Egyptian* darknesse,
 in the Territories of *Babylon*. They in
 seruitude to *Pharaoh*; we to *Antichrist*.
 Their manumission and freedome was
 through the red Sea; ours through a
 Sea more red then it, of bloudie perse-
 cutions. Blest were they with the con-
 duct of two most famous and renown-
 ed Generals, each of which was an
 Armie royall in himselfe; whose Faith
 fought

fought more for the Campe, then the Campe for them. Yet *Moses* the first of them saw not the Land of *Canaan*, but from the top of a mountaine. He died vpon the entrie; and truly, those yeares in which our cause seemed to breathe, vnder the first Prince that wholly shooke off the yoke of Antichrist, were so few, that in them wee might more truly be said to behold our libertie in speculation, then to enioy it; to view it, then to vse it. There followed an inundation of miserie vpon it; but God, that would not haue vs tempted aboue that wee are able, heard our cryes, and sent as to the *Israelites*, so to vs a *Ioshua* to deliuer. Then did the walls of *Babylon*, like those of *Iericho*, fall downe, not so much by the noyse of warlike Musicke, as by the blowing of the *Leuites*, the preaching of the Word. Then was the Land diuided amongst the *Israel* of God, and the Cities of refuge pointed out, euen all this *Canaan* of ours was a *Sechem*, and a *Ramah*, euen our Citie of refuge to all the persecuted

Ed. VI.

Q. Marie.

Q. Eliz.

nations of the world. Then did the light of the Gospel, no lesse then the lights of Heauen at the prayer of *Ioshua*, stand still in the midst of our Firmament, vntill we had subiected our enemies to the obedience of it. But *Ioshua's*, though their fame and glorie bee of immortall temper, and therein they seeme to outstrip the condition of man; yet their earthly Tabernacles are not of so durable mettall, as not to suggest vnto suruiuing Ages, that they possesse so much of Man in them, as makes them mortall. They are lent vnto vs for our sakes, but wee must restore them againe for their owne sakes. And vpon the setting of such Sunnes, how euer the necessitie of Natures law doe lessen the grieve of it, yet the succeeding darknesse is not therefore awhit the lesse; both the sonnes of *Iacob*, and we, must acknowledge in it, our selues subiect to the chances and vsuall misfortunes of the night. It is true indeed, that the *Canaanites*, both there and here were much diminished and brought vnder,
yet

yet were they not wholly as yet cast out, they dwelt still amongst the people God, and were as a thorne in their sides; and now or neuer, when the *Ioshua's* are gone, when the Cloud by day, and Pillar of fire by night, seeme to be vanisht, are they in hope, either to expell *Israel* out of the Land, or at least, ere a new Sunne should arise, to compound for a toleration. And let any speake, whether in this point also the Children of *Israel*, and wee, shared not alike in our dangers after the death's of our *Ioshua's*? And if wee did, then doubtlesse the same reasons must enforce vs also, as did them, to seeke for some one or other in our *Ioshua's* rooms to goe vp before vs. But of whom should we aske? It is thought that the Children of *Israel* went to the high Priest in those dayes; and therefore some would conclude, that wee should aske of the *Pope*, whom they faigne to succeed *Aaron* in the high Priests Office. But before wee condescend to this, two things are to be proued vnto

vs; First, that there is a *Vrim* and *Thumim* fixt in his Chaire, wherein God doth as visibly deliuer his Oracles; as he did in the high Priests breast-plate; otherwise the reasons will not be alike. And secondly, that the *Pope* is the true successor of *Aaron*, and not rather of *Adonibezek*, against whom wee wanted one to goe vp for vs; for, to whom may more properly be applied that saying of *Adonibezek*, in the seventh Verse of this Chapter. *Three-score and ten Kings having their thumbs and their great toes cut off, gathered their meat vnder my table.* Then to the *Pope*, whose cutting and paring of the authoritie of Princes, and treading their Crownes vnder his feet, speake no lesse. Wee should haue also asked him, they say, who should goe vp to fight for vs; that was indeed expected, his *Breues* were readie drawne; but, I wis, hee would haue serued vs with one of his *Carpet Kings*, that could neither haue fought for vs, for want of thumbs; nor gone vp before vs, for want of toes.

toes. Well, if wee were not to aske of the *Pope of Rome*, should wee aske of any other *Pope* at home, which some make to be the people. But, alas, amidst so many *Canaanites* they lurked and whispered seditions in euery corner; what abstract Statist could bow the hearts of so many thousands; as it had beene the heart of one man; and if some such were to bee found, yet Crownes and Scepters (as wee haue shewed) are more then of a humane mold, or a Gold-smiths composition; they are of God. Then to God were we to goe, and as the *Israelites* to some extraordinarie reuelation, so we to the ordinarie course which he hath established amongst vs, for the knowing, of who should goe vp before vs. Truly, it was no small thing, that wee were to aske of God in this case. It was, *First*, who should goe vp to fight; therein is intimated, the behoofe of militarie skill. *Secondly*, against the *Canaanites*, therein is specified, *genus belli*, the kind of warre, which was to be vndertaken,

against the *Canaanites* of the *Israelites*; it was to be performed, *ore gladij*, with the edge of the sword; but against ours, whom Christ is to destroy with the power of his Word; it is rather to be acted, *gladio oris*, with the sword of the mouth; not *Marte*, but *Mercurio*; not *basta*, but *calamo*. *Thirdly*, it was, who should goe vp for vs, not *pro se*, for himselfe onely, or but for his owne lot, as who should fight onely in questions of supremacie; but *pro nobis*, for vs also, in the common cause, and drive out the *Canaanite*, as well out of the Countrie, as the Court; and the Suburbs, as the Citie. And *Lastly*, it was, who should goe vp to fight against the *Canaanites*; *first*, that is in the forefront of the battell, & in the first ranke, and be able not onely to be directed by others, but learned also to act himselfe, and that *inter primos primus*, chiefe amongst the chiefe; and for such a man, God, and none but God, hath answered, that we should haue him in *Judah*, in the Tribe of the Kings, in the seminary

narie selected by him for the furnishing of Leaders. It was neither the combination of Inferiours, nor the plot of Superiours, nor the well-wishes of Forreiners, that shapes vs our answer; but it was the Lord that appointed vs a Captaine, and such a one as was able to goe up, and expert against the *Canaanites*, and willing to bee for vs, and most worthie to be first, and all this in *demoiacobi*, in our *Judah*, that beautifull Garden, wherein for so many Ages, the soueraignie of this Ile hath taken root.

O Lord, it is thine owne right hand that hath planted it, water it with thy dew from about; and blow vpon it, that the Spices thereof may flow out, that there neuer faile of that Stocke a *Judah* to goe up before vs, vntill the full and perfect fruition of that *Canaan* which thou hast appointed for vs. This grant for Iesus Christ his sake, to whom with thee and the Holy Ghost, be rendred all praise, honor, and glorie, might, maiestie, and dominion, from this time forth for euermore.

Amen.

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THE
GENTILES
CREEDE,
OR
THE NATVRALL
KNOWLEDGE
OF GOD.

Deliuered in a Sermon, by
EDWARD CHALONER, Doctor of
Diuinitie, and Fellow of ALL-
SOVLES Colledge in
OXFORD.



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THE GENTILES CREEDE.

ACT. 14. v. 17.

Neuerthelesse hee left not himselfe without witnesse in that hee did good, and gaue vs raine from heauen and fruitfull seasons, filling our hearts with food and gladnesse.

THe vse of miracles in the Apostles time, as Caietan shewes out of Gregorie, if not onely yet specially in respect of Infidels, serued to make the mysteries of God seeme credible to such, as were otherwise auerse from them; for wheras the things then taught, were new, strange and incredible to naturall eares; how should the Gentiles bee induced to beleue them? how should so great a portion of mankind emancipated, as it were to Sa-
than

*Caiet. Tom.
2. opusc.
tracl. 1. de
conceptione
Virginis.
cap. 5.*

Ves. 7.

cor 3. 4. 1.
Plaut. Am-
phit.

than, be brought from their fathers traditions or diabolicall oracles to relie vpon them, had not the strange works that followed their publishers made them thinke, that those things were credible which were accompanied with so strange attendants. Thus farre Saint Paule and Barnabas had proceeded, when by a miracle wrought in *Lystria*, by restoring strength and streightnesse to an impotent cripple, the *Lycodanians* were roused vp to conceiue, that something more then flesh and bloud was preach't vnto them; that surely some Embassadors were come from heauen amongst them. But see the malignitie of *Sathan*, he is alreadie confined to the deepe, if this *Miracle* lose not its true vse, and by depriving the Author of the worke, the honour bee transferred vpon the instruments. The *Apostles* before had a taske to teach the Gentiles that *Iupiter* was nothing, and *Mercurie* nothing, and now as if *Amphitruo* were to be re-acted, they must beginne a new with them, and hardly make good that

that *Paul* is *Paul*, and not *Mercurie*, that *Barnabas* is *Barnabas*, and not *Iupiter*, *Happie Lystrians* had they but attended to what was preached, and not too fondly ouervalued them which preached it; but I would to God, that *Lystris* only might bee branded with this follie, and that it might haue there dyed where it first began in *Lyconia*, then should these blessed *Apostles* bee no more dishonoured with adoration, nor so many deluded soules in these our daies, be forced now againe to offer incense vnto them. The *Apostles* themselves, I am sure, were molded of an other temper; whether I should present them to your view, renting ther clothes or running amongst the people, or crying with might and maine; *O men, why doe you these things*, one cannot but conceiue how these *Apostles* being disrobed of their flesh, and with that, of their fleshly desires, are now affected, when as being yet clothed, as it were, with temptation it selfe, they so greatly distasted their owne worship. I were
more

V. 14. &
15.

verse 15.

more then an Orator, could I fuller expresse my *Apostles* Oration, and it would argue no small presumption, should I thinke with any paraphrase vpon their Rethorike to affect your tender cares, when the substance thereof proceeding from so diuine subiects as were these Embassadors of *Christ*, could scarcely appease or restraine a ruder Auditorie. The *force* of their Arguments is powerfull enough to supply what is wanting: That themselues were not those Gods they tooke them for, they make good by two irrefragable arguments, the one taken from their nature, by which they professe themselues to be *Men, subiect to the like passions that the Lystrians were*, and therefore could bee no Gods and impatible deities: the other drawne from their office and function, which was so farre from giuing them authoritie to accept of any such worship, that on the contrarie side, they declare the end and scope of their coming, to be, to *Preach vnto them, that they should turne*, and *returne*, as the

the text saith, from those vaine things, *from those Idols vnto the liuing God*: But that God was the Lord, that hee was that *Ceres* which filled their garners with Corne, hee that *Zeus* which viuified and made nature fertile, he that *Aeolus* which brideled and kept the impetuous winds in subiection, might seeme a point of more difficultie to make good; surely, the Gentiles might plead ignorance for their excuse, whom for a long time God had suffered to walke in their owne waies, and Philosophers themselues might complaine they saw but through a mist, and that his misteries were not so plainly divulged to them as to the *Iewes*, yet this one argument which the *Apostles* here vrge, is sufficiēt to conuince them of this, *that he left not himselfe to them also without witnesse*, that he was the only and euer-liuing God, in *that hee did good*, and *gaue them raine from heauen and fruitfull seasons*, *filling their hearts with food and gladnesse*.

The summe is a *prolepsis*, or taking
Q away

away of all such pretences for their ignorance, as the Gentiles might alleage in their owne defence, in which they proceed by two gadations.

First, by an *Apharesis*, or remouing of the false opinion vpon which they grounded, and laying downe the truth; *Neuerthelesse, he left not himselfe without witnesse.*

Viz. Secondly, by an *Epicurosis*, or cōfirmation of that truth which they laid downe, which likewise they prosecute by two *Mediums*, to wit, by Gods benefits, pointed out,

1. Generall, in that *he did good.*

2. Speciall, in that *hee gaue them raine from heauen, and fruitfull seasons, filling their hearts with food and gladnesse.*

Either in

The *error* which is here remoued, may seeme to haue some dependencie vpon that question of *Aristotles*, *An igno-*

ignorantia excuset peccatum, whether ignorance doth excuse a fault; it is not expressely set downe in the storie, but tacitely imployed, in that it is refuted & *tolis neuerthelesse*, being an *Aduersative* particle, and here vsed as *Destru-ctiue*, so, that whereas these Gentiles would perhaps haue pleaded ignorance to excuse their Idolatrie, the Apostle shews them that their ignorance was *crassa & affectata*, grosse and affected, such as the Pope now a dayes enioynes his subiects, and such as by the tenures of Philosophie, doth augment rather then diminish an offence. For though the Gentiles knew not God *absolutè* absolutely, as *Bellarmino* in his fourth Booke, *De gratia & lib. arbitr.* seemes to intimate, yet *limitatè* with some limitation and restriction, they did; *si non simpliciter verum Deum, tamen aliquid veri Dei*, if not simply the true God, yet something of the true God; The light of Nature serued in grosse, to shew them that there was a God, that this God was one only, that

*Bellar. de
grat. & lib.
arbit. c. 2.*

Senec. Tra-
ged.

Aristot. 1.
Phys.

he was to be worshipped, to be serued and adored, though fully who this God was; Nature debilitate ascended not to know, humane frailty could not penetrate: much like was their knowledge to that of *Oedipus* in the Poets, who knew in generall that he had a Father, but not who was his Father, onely (to see his misfortune) whom he so carefully sought, he vnwillingly slue, or as children (sayth *Aristotle*) *Quosuis viros appellant patres, & feminas matres*, call all men their fathers, and all women their mothers; so this purblind progenie of *Adam*, being able to discern no cleerer the Godhead, then he in the Gospell, which saw Men walking like Trees, tooke oftentimes the Shadow for the Substance, calling eue-ry Creature a Creator, and mistaking a corruptible Man for an incorruptible God. But for our cleerer proceeding, and easier accessse to our Apostles sense and meaning, when they say, *God left not himselfe without witnesse*, wee must note, that the *witnesse* which is here vnder-

understood, is the witnesse of *Nature*, and the *thing witnessed*, is God displayed by his workes of nature, the mayne doubt concernes the extent of this knowledge, *quantum Deitatis*, how much of the Godhead may be knowne of vs by this witnesse of Nature. To decide this controuersie, wee must obserue that the knowledge of God is two-fold; either of him, as he is considered in *himselfe*, or as he is considered in *his workes*; as in himselfe, so either of his *essence*, or of his *persons*: as in his workes, so likewise it is either of his workes of *Creation*, or his workes of *Redemption*. As for him considered in his persons, or in his workes of Redemption, I take, that the witnesse which is here implied, (in as much as it confines it selfe to the light of Nature) extends not further, then to yeeld limelies to illustrate them; or as *Thomas* sayth of these points, *sufficit probare non esse impossibile quod fides prædicat*, it is enough, if wee can proue that those things are not impossible which Faith

Q 3

prea-

Tho. part. 1.
q. 32. art. 1.

Morn. de
verit. relig.
c. 27.

preacheth: For first, concerning the workes of Redemption, almost all Diuines doe assent and agree in this, that *Quamuis homo norit Deum esse, & esse optimum maximum, non norit tamen patrem in filio reconciliatum*, though Man by nature knowes that there is a God, and that this God is goodnesse it selfe; yet the Father reconciled in the Sonne, he knowes not. It was a wonder vnto the blessed Angels, much more is it a mysterie vnto naturall men. And touching the doctrine of the three Persons, *Thomas* in the place aboue cited, resolues vs plainly, that, *per rationem naturalem cognosci possint de Deo ea tantum qua pertinent ad unitatem essentia, non autem ea qua pertinent ad distinctionem personarum*, by the light of nature, onely those things may bee knowne of God, which concerne the vnitie of his essence, not those which concerne the distinction of persons. Many, I confesse, haue ransackt Nature for *Mediums* to perswade this doctrine of the Trinitie, one tells vs, that

Morn. de
verit. relig.
c. 5.

that a Spring begets a Riuer, and that from both are deriued smaller Brookes, all which yet make but one Water; another shewes a Roote, from which rises a Bodie, and from thence Branches, and yet all make but one Tree: some more subtile Philosophers produce a Man, which in one Soule hath three faculties; and yet all these, if wee beleue the *Scotists*, doe differ but *formally* from the Soule, no not at all, if wee beleue the *Nominals*. But this makes not any thing, to denie the defects of this witnesse of Nature in respect of this high mysterie; for who knowes not that Naturall reason is one thing as it is *nuda*, bare and naked in it selfe, an other thing as it is *vestita*, adorned and clothed with higher gifts; one thing, being considered *sine indumento*, without the ornaments and perfections which the knowledge of God out of the Scripture giues vnto it; another thing, as it is considered *cum indumento*, being inuested with that light which the Word written, like the Sun

darting his beames vpon the Moone, reflect vpon it, before it can shine towards vs. The former way Natures resemblances of the Trinitie are not of such power and force, as that by them a man *in puris naturalibus constitutus*, being left to the light of Nature onely, should bee able to come to the knowledge of that incomprehensible depth, no more (sayth *Philip Mornay* in his fifth Chapter, *De veritate Religionis*) then cyphering Characters can shew him the summe they import, which was neuer instructed in their vse, though being considered *cum indumento*, with their perfections and additions which they receiue from the light of the Scripture, they make easie that doctrine, being to that purpose inuented by those (sayth one) *qui prius crediderunt quam intellexerunt*, who did first beleue before they vnderstood. But though these mysteries of the Trinitie and of our Redemption, wrought by that incarnate Sonne of God *Christ Iesus*, are so remote from this witnesse
of

ot Nature, yet in points concerning the essence of God in generall, or his workes of Creation, not illustrations onely or a bare fame may be had from the light of Nature, as *Socinus*, *Ostorodius*, and the like, *Samosatenian Atheists* in *Polonie* doe affirme, but also demonstrations and direct conclusions may be deduced. The doctrine therefore which our *Apostles* in my Text doe insinuate vnto vs, when they say, that God left not himselfe to the Gentiles without witnesse, must needs be this.

That so much may be knowne of God by the witnesse of Nature, as is sufficient to confirme vnto vs, though not his Persons, or workes of Redemption, yet his Godhead, and also his handie-worke in creating and governing of the World.

God is in himselfe inuisible, and yet *The inuisible things of him* (sayth the Apostle, *Rom. 1. 20.*) *that is, his eternall Power and Godhead are seene by the creation of the World, being considered in his workes.* To resolue the members of which

*Beza in an-
not. ad loc:*

which Verse, were to propose vnto you a whole systeme of naturall Diuinitie, each part being a scale (sayth *Beza*) which whosoeuer will ascend, may by it attaine to the knowledge of Gods eternall Power and Diuinitie. O God, when I consider the workes of thine hands, the Sun and the Moone which thou hast created, and that all things which are comprised within the circumference of them, doe receiue their being and perfection from thee alone, how can I chuse but assent that thou thy selfe art most perfect, most essentiall? when I confesse that thou art the prime cause, and first moouer of all things, reason were no reason, if from hence it concluded not; that there is nothing left which can moue thee, or make thee mutable; when thou alone madest the fabrike of the World by thy mightie power, & doest now sway each *iota* thereof by the Scepter of thy Word, it were sacriledge, should I say, thou wert not a Spirit, and that for time, eternall; for place, euery where; for

for power, omnipotent. Now when in Nature there can bee but one most perfect, one immutable, one infinite and omnipotent Essence; let it not be presumption, if I goe a little farther and inferre, that thou, O God, and none but thou, which dost these things, art that one most perfect, immutable, infinite, and omnipotent Essence. Thus you may perceiue what wings Nature hath yet afforded Man to soare aloft, if hee would but pry into that glorious Cabinet of heavenly treasure: if wee looke into the foure last Chapters of *Iob*, we shall see God himselfe, as it were reading a lecture of these workes of Nature, that by them he might demonstrate his wisdom, and by them his power and prouidence might bee conceiued. The old Testament is copious likewise in this subiect, there you may see how the deuout Saints, that they might prouoke themselues and others to sing praises vnto God, inuited breathlesse creatures to praise him, and feigned them voyces and tongues

Psal. 148.

tongues to set forth his power and glorie. But the *Apostle* goes something farther, and sayth, not onely the *inuisible things of God are seene by his workes*, but he addes moreouer, that they are so farre seene, as to make the *Gentiles without excuse*. And indeed it was the very scope of *Saint Paul and Barnabas*, in my Text, to reach the *Lystrians* thus much, that howsoever God left not such witnesse of himselfe vnto them as was sufficient to saue them; yet that by his workes of Nature he left them such a witnesse, as that they dishonouring his sacred person by Idolatrie, did take from themselues al matter which might excuse them. For what if Nature condemned them not *quoad totum*, yet it did *quoad tantum*; say, Nature reached not to the knowledge of the *Trinitie*, or of *Christ the Redeemer*, yet in that they went not so farre in acknowledging God as *Creator* or *Gouernour* of all things, as Nature could haue directed them, we may well iudge them vnexcusable: They might thus farre haue played

The Gentiles Creede.

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played the *Logicians*, and that to good purpose ; that God is a Spirit which euery where swayes the world by his mightie Word, may bee confirmed by Reason, and therefore our Idolatrie is vicious, by which wee adore him in bodily and humane representations ; that there is but one God, may bee proued by naturall deductions, and therefore our *Poeticall* fictions of many gods is vaine and ridiculous ; that this God was before the World which he made, and that he is iustice and goodnesse it selfe, which is the Iudge of good and bad, is euident by the light of Nature, erroneous therefore are our narrations of the gods parentages and of their actions, which were so prodigious, that onely they deserued (as *Euripides* sayth) to be banished out of Heauen, but vnworthie also they were to liue amongst mortall men. Thus you see how Nature it selfe past vpon these Gentiles, and found them guiltie of wilfull ignorance ; what might they here say for themselues ? should they plead,

*Clemens in
protreptic.
ad Gent.*

Iob 12.8.

plead, they had no eares to heare the truth, when as brute creatures with more then a Trumpets voice did euery where proclaime it? Should they vrge, they could not see the way which leads to the Schoole of knowledge, when as blind creatures, and such as haue no eyes at all did point it out and shew it vnto them? Shall they obiect, the feebleness of their vnderstandings, where stockes and stones, and things without vnderstanding become masters? O ignorance intolerable, O blindness more then grosse, not to see, or seeing, not to discern when the Sunne it selfe lodgeth in his Zenith; *Interroga iumenta* (sayth Iob) *& docebunt te, volatilia cæli & indicabunt tibi, loquere terra & respondebit tibi, & narrabunt pisces maris*; Aske the beasts, and they shall teach thee; and the fowles of the aire, and they shall tell thee; speake to the earth, and it shall shew thee; or the fishes of the sea, and they shall declare vnto thee, who is ignorant of all these, but that the hand of the Lord hath made

made them? *That which may be knowne of God, therefore is manifest in them* (sayth the Apostle) *for God hath shewed it vnto them*; true (ayth Chrysostome) but by what meanes? what Prophet did he send vnto them? what Euangelist? what Doctour? Why he tells vs, τὰ ἀόρατα αὐτῷ ὑπὸ κτίσεως κόσμου, τοῖς ποιήματι νοούμενα καθορᾶν. *The inuisible things of him are cleerely scene, being understood by the things that are made*; All creatures are *Regij professores*, professors of that great King, all are his witnesses, all his preachers, and if I may say it, they are all but *reall postils* of his Diuinitie. Writers contend in expressing this point with varietie of similies. God may be contemplated in his creatures as in a Glasse, so Saint Paul; read as in a Booke, so Basil; heard as in an harpe, so Austin; viewed as in a Picture, so Athanasius. The Apostle sayth not therefore, (as Saint Austin well notes) *eos veritatis ignaros*, that the Gentiles were ignorant of the truth, *sed quod veritatem iniquitate deti-*

Rom. 1. 19.

Ποῖον τρε-
νω; ποῖον
προφήτην
νομίμας;
τίνα ευαγ-
γελιστῶν;
ποῖον δι-
δάσκαλον.
Χρυσος. Αν-
δριαν. θ.
rom. 6.

1. Cor. 13.
12. Basil.
hom. 11.
Hexam.
Aug. de
Gen. Athan.
orat. cont.
idola.
Aug. 55.
serm. de
verb. Dom.

deti-

detinnerint , but that they held the trueth in vnrighteousnesse ; it seemes, they either squinted vpon the obiekt, and could not discerne the natue colours , or else, when they turned ouer Natures Text , they interpreted it by the Deuils comment.

But I will stand no longer vpon the prooffe of a point so euident, I will now come to applie it to our selues. Since it hath pleased God to giue such euidence and witnesse of himselfe, by his works of Nature, wee should shew our selues triuants in his schoole , should we with lesse attentiu eares then is meet , obserue their dictates of the Godhead. Men are happie (sayth *Chrysostome*) which haue so dextrous and perspicuous Teachers , for had this testimoniall of Nature beene written in paper or parchment , the learned indeed might haue read it , but the ignorant could haue receiued no benefit from it ; the rich might haue bought it , but the poore would haue wanted it : againe, they which vnderstand the language, would

*Chrysost. in
Psalm. 19.*

would haue reaped some profit from it, but the *Scythian*, and *Barbarian*, and *Indian*, and *Egyptian*, whose Tongues it was not written in, would haue made no vse of it. And indeed, *Chrysostome* then thought this was enough to argue the happinesse we haue, in that it is not liable to the discommodities of pen and inke; but had that good Father liued in our dayes, he would haue added to these farre more inconueniences worse then the former. Alas (beloued) if *Guttenbergius* which inuented printing, had but committed this testimoniall of Nature to the presse, I omit how *Criticks* would haue transposed whole elements, not of Grammar onely, but of the World, at their pleasure; thinke you that in what Nature it selfe, so mainly oppugnerh Popish transubstantiation, the Councell of *Trent* would not haue condemned it as a prohibited book, at the least not haue permitted it to passe in the vulgar Tongue amongst the *Laiks*? But thanks be to God, which hath spread

R this

Aug. Solilo-
quy. c. 31.

Hug. de
Sancto Vi-
ctore, lib. 2.
de arca. c. 3.

this booke of Nature open to euery mans view. Nor are we to imagine, the Characters of the Godhead to be imprinted in the more noble Creatures only, and not in others. *S. Austin* tells vs that hauing gone through all creatures, and seriously haue inquired of them for God, not one or two, but euery one made him this answere, with an audible voice, *Non sum ego, sed per ipsum sum ego quem quæris in me*; I am not he, but by him I am whom thou seekest in mee. And *Hugo de S. vict.* affirms, that euery thing speaks these three words vnto a man, *Accipe, redde, fuge*; take, restore, flee. The first is, *vox famulantis*, the voice of a seruant, *accipe beneficium*, receiue a benefit of God. The second is, *vox admonentis*, the voice of a monitor, *redde, ô homo, debitum Deo officium*, render, O man, the dutie thou owest to God, for giuing vs vnto thee. The third is, *vox comminantis*, the voice of a threatner, *fuge, ô homo, supplicium*, flee, O man, the punishment which euen we shall inflict vpon thee, if thou beest

not

not gratefull for receiuing vs. Vvee may not be so rigid Philosophers, as to make our naturall Philosophie meerey speculative, a *Christian* must ring it further, and conuert it to a practicall vse. In the booke of Nature we must thinke no page vnwritten on, wee must suppose euery creature, euen the basest to speake vnto vs; the starres of the firmament to crie out, and by their light to inuite vs to that eternall light which is aboue; the winds in the aiery regions to crie out, and admonish vs of the Spirit of the Lord which dwelleth in all things; the fouds and streames of running water to crie out, and summon vs to that crySTALL riuer and fountaine of liuing water which is in heauen; the earth when it trembles, and when its massie frame is shaken, to crie out, and put vs in mind of the ruine and dissolution of the world. And for as much as God in this world can be discerned by vs but in his hinder parts, that is, in his workes and his effects, let vs not refuse also their witnesse of

R 2

him,

him, lest they which he hath now lett vnto vs as witnesses to enforme vs, hee one day produce against vs, as witnesses to condemne vs. And so I passe from the *Apharesis* to the *Epicu-rosis*, from the *Assertion* to the *Confirmation*, which commeth in the next place to be handled. *In that he did good, and gaue vs raine from heauen and fruitfull seasons, filling our hearts with food and gladnesse.*

The benefits of God, which the *Apostles* doe here produce to confirme the former position, are pointed out by them (as before I shewed you) either in generall, or in particular. In generall, *in that he did good; in particular, in that hee gaue them raine from heauen, and fruitfull seasons, filling their hearts with food and gladnesse.* As for the generall, wee are to note, that our Apostles proceed not heere with *Aristotle*, à *motu ad primum motorem*, from motion to conclude a first mouer; nor yet with *Patricius*, à *lumine ad lucis luminis patrem*, from light to proue the author and

*Arist. 3.
Phys.*

*Patrici.
Pan. aug.
lib. 1.*

and father of it ; but here they vse a
 straine of Christian Rhetoricke, and to
 gaine the beneuolence of their audi-
 tors, what arguments are most subiect
 to sense, and greatliest doe affect the
 heart of man, those they propose to
 allure them to acknowledge the true
 God, to wit, *in that hee did good*. For
 howsoeuer wee vnderstand things as
 they are true, or delight in them because
 they are faire ; yet whatsoeuer we af-
 fect, we palpably feele it either good in
 it selfe, or good for vs. What the Phi-
 losopher therefore pronounced in a so-
 lemne axiome, as it is vndoubted in se-
 culation, so it is daily experimented in
 action, *bonum est quod omnia appetunt*,
 goodnesse is that which all things af-
 fect. But although goodnesse be so de-
 sirable, yet that goodnesse which is
 here meant in my Text, is not the
 goodnesse that is *in God* ; but that
 goodnesse, which is *from God* ; not
 goodnesse in the *subiect*, but in the *ob-*
iect ; not that which is *tanquam lux in*
lucido, but that which is *tanquam lu-*

Aristot. E-
 thic. lib. 1.
 cap. 1.

men in diaphano. From this good which is done, our Apostles draw an argument to the Author which doth it: for it cannot be, but that so diuine an offspring, must argue a diuine Sire, and that so generous an issue must insinuate vnto vs somewhat the image and pourtraiture of its noble Parent. But how proceeds the argument? can the truth of it be discerned by those only which are purified from offences, and are right belecuers? Because of *Israel* it is said, *he hath not done so to any Nation*, therefore powreth hee his treasures vpon none, but such as in sincere effectuall and thirstie hearts seeke for him? No, no, (beloued) his goodnesse no lesse extendeth her sphere then his omnipotencie her might; what man euer liued and enioyed not the heat and light of this visible Sunne; and who euer liued or continued life, but by the beames of his inuisible goodnesse? they were not *Iewes* but *Gentiles*, which our *Apostles* here deale with; not worshippers of the true God, but a nation posselt

possest with ignorance, and adorers of foule spirits which they contend with: yet they obiecing Gods doing good, as a forceable argument to conuince euen them of their blind superstition, and grosse idolatrie, doe direct vs to this plaine but most profitable obseruation.

That there are none, if they duely considered it, to whom God exhibites not euident tokens of his goodnesse.

Besides the *speciall* goodnesse, where-with God seemes in a more especiall manner to endue his elect, the *generall* goodnesse which he conferres to all his creatures, consists in twofold kind, to wit, *creando & sustentando*, in creating, and in sustenting them being created. The goodnesse which hee endowes them withall in their creation, is either *absolute*, or as the Metaphysickes termes it, *transcendentall*, by which, things are good in themselves, as it is said, *God saw euery thing that hee had made, and behold, it was very good, Gen. 1. 3.* or else it is *respectiue*, by which

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things

Hieron. de
Ned. c. in
Thom. p. 1.
q. 23. art. 3.

Aug. l. 8. de
ciuit. Dei,
cap. 18.

things are good, and vsfull in respect of others. Not that euery thing is *bonum vniuersale*, vniuersally good for all things (as the Schooles well distinguish) but that at least it is *bonum particulare & contractum*, euery thing is good for something: *Vult Deus omnibus bonum, sed non vult omnibus omne bonum*. Whence it comes to passe, that that which stands in an antipathie with one thing, sympathiseth with another; and what is poison to one creature, is wholsome food and nourishment to another. For God composed the order and *series* of things, like a verse of *Antithetaes*, that so by contrarie the same ornaments might be in things which are in words. The not observing of which, gaue an aduantage to a *Manichie*, to perswade an ignorant man (as Saint *Austin*, de *Genesi contra Manicheos* relates it) to beleefe, because flies molested him, *quod diabolus fecit muscas*, that the Deuill made them. The like doe the *Manichies* of our dayes, I meane the inconsiderate valuers

lucers of Gods benefits, conceiuing that whatsoeuer squares not with their humours, is not good. But what sayth Saint *Austin* to this? If (sayth he) an ignorant man chance to enter the shop of a cunning Artificer, hee sees there many instruments whose vse he knowes not, and if by chance hee falls into a furnace, or cuts himselfe with a sharpe toole through mishandling it, no doubt but he will iudge many things there to bee pernicious, and perhaps superfluous; but the Artificer himselfe, because hee is his Craftsman, and is dextrous in vsing them, scoffs at the others follie, and contemnes his censure. Now, shall men be so sottish, that in a Tradesmans shop they may not dispraise what they are ignorant of, but iudge all things they see to be necessarie and instituted to some good purpose, and yet in the world whose Maker and Governour is God himselfe, shall they presume to censure the things whose causes they know not, and seeme to vilifie the instruments of
so

so omnipotent an Artificer? *Ego vero* (addes the Father) *fateor me nescire quare mures & rana creata sunt aut musca, aut vermicula, video tamen omnia suo genere pulchra esse, quamuis ob peccata nostra, multa nobis videantur aduersa.* I confesse, I know not why Mice, or Frogs, or Flies, or Wormes were created, but I see that they are all good in their kinde, although for our sinnes some seeme aduerse and pernicious vnto vs. Thus you see, how God communicates his goodnes to al things *creando*, by creating them, making them good both absolutely in themselves, and respectiue in relation to others; now how he seconds it, *Sustentando*, by sustentaining them, as euery creature is a witnesse thereof vnto it selfe, so doth the Scripture, as an impartiall Iudge, promulge it vnto vs all. For doe wee conceiue his goodnesse to extend to the godly onely, and not to the wicked? our Sauour will tell vs, that *hee makes his Sunne to rise vpon the euill and the good, on the iust and on the vniust*, Matt.

5.45. or imagine we his bountie to bee confined to men onely, and that it dilates not it selfe to dumbe creatures also and brute beasts? Harken then to those words of King David, Psal. 14.5. *The eyes of all wait upon thee, O Lord, and thou giuest them their meate in due season; thou openest thy hand, and fillest all things lining with plenteousnesse.* A true Louer of God therefore (saith Bernard) which way soeuer hee turnes himselfe, hath a familiar admonition of his Creator, hee vseth al things as a Glasse, and from the Creatures to the Creator, thus musing, he is eleuated, *Si ista bona dulcia & pulchra videntur, qua creata cum tempore mutantur, quid bonitatis & dulcedinis habebis author eorum Deus.* If those things seeme good & beautifull, which being made of nothing, are changed with Time; what goodnesse and sweetnesse may we conceiue hath hee, which is Maker and Author of them.

A iust reprehension (beloued) for these stupid and senselesse times of ours, wherein most men are so corrupt by

nature, so posselt with *Ethnicisme*, that more blind then these idolatrous *Lystrians*, they can bee content to let God euery day showre downe his goodnes in plentie, and yet they will bee fresh Sophisters still, and from sound Premises inferre none but indirect Conclusions. If their affaires goe well, they haue but their due; if ill, they will quarrell with Gods goodnesse. Certainly, should Saint *Paul* and *Barnabas* produce Gods goodnesse, to induce the Worldlings of our dayes, to yeeld Assent to any Assertion, it would bee thought to be but Booke learning, and they would bee held to argue *à non concessis*; For, to say the truth, when commonly men conuert Gods benefits to their owne hurt, when from his bountie growes their impenitencie, from his forbearance their hardnesse, from his long suffering and goodnesse it comes to passe, that *they treasure vnto themselves* (as the Apostle saith) *wrath against the day of wrath, and reuelation of the righteous Iudgement of God*; with what

what Nailes or Goades, thinke you, do they fasten this Doctrine to their consciences? How doe they heartily acknowledge God to do any good, when they know no other vse of that good, then to conuert it to ill? And yet (beloued) when God left not himselfe without witnesse, a thousand wayes to make prooffe of his God-head, the *Apostles* you see in my Text, as if they would cul out that which was most profitable to be viewed by vs, propose onely his doing good, on which to fixe our Meditations. I cannot tell what to pronounce of *Salomon*, the Scriptures say this of him, that *there was none such before him, nor any such after him*; and yet I know not, wherein the Lillies of the field excelled him not: *For in all his glorie he was not arrayed like one of them*; were it not in this, that he was sensible and apprehensiu of Gods goodnes, the other were not. But what should a Christian looke abroad, let him looke but within himselfe, and from thence hee may take a plentifull Theame of
Gods

1. King. 3.
12.

Luce. 12. 27.

Basil. in re-
gulis con-
tractuarius
quest. 15.

August. Me-
dial. c. 2.

Gods goodnesse; hee needs not talke of transitorie benefits, those alone which he feeles in his brest, are enough to detain his cogitations. *Si miserationum Dei multitudo numerari & magnitudo mensurari poterit*, saith Basil, if the multitude of Gods mercies might bee numbred, and their greatnesse measured, then should wee but cast our eyes vpon the multitude and greatnesse of our sinnes, wee might chance to dispaire; but seeing our sinnes may be numbred, and yet his mercies not measured, wee may take courage to our selues, because he ouer-comes our euill with his owne goodnesse. Not onely being offended hee strikes not, but to those also which prouoke him, he becomes the Horne of saluation: vnhappy as we are, we sinne, and he forbears to punish: wee transgresse, and yet he suffers; if we repent, he spares vs; if we returne, he receiues vs; if we linger, he preuents vs.

But som wil obiekt, how may it be said that God exhibits such euident tokens of his goodnesse to all men, when many
feele

feele his rod of correction, and in this life are afflicted with sundrie and diuers calamities? I answered (beloued) and confesse, that sometimes God seemes to frowne vpon vs, and to menace vs with vtter destruction, but yet when others like drones doe gather honey but from the Hiue, a true Beleuer should gather it euen from Thistles, and when weaker Vessels beare sayle onely in a Calme; a true Vessell of Christs should sayle best to his wished Port in a storm. To say the truth, it is so appointed from the beginning of the World, that afflictions and fierie trials should alwayes attend the Church, whilest it wanders in this desert of Sinne, but so farre are they from eclipsing the splendor of Gods goodnesse towards it, that rather they doe the more illustrate it. For whereas all other things by vexation and oppression doe wane and decay, the Church like the *Moone* when the *Sunne* of righteousness seemes to be most in opposition with it, giues euer the most light and is at the fullest. It is
vsuall

August. l. 5.
de Baptismo
cap. ult.

Esay 1.

vsuall with the Fathers, to compare the Church of the *Arke*, because as none were saued from the Deluge, but such as were in the *Arke*; so none are deliuered from eternall death, but such as are really existing in the Church; but the similitude holds as well in respect of the Stormes and Tempests that alwayes doe accompanie it; the more the Flouds of afflictions doe increase, the more it is eleuated & lifted vp towards Heauen. And as it fares with the Church in general, so doth it with each member thereof in particular; wee are all wounded, and need the good *Samaritan* to refresh vs; from the sole of the foot euen to the crowne of the head, *there is no soundnesse in vs, but wounds, and bruises, and putrifying sores*; if therefore we would be healed, we must commit our selues to our Cherurgeon *Christ Iesus*, whither he will launce, or seare, or teint vs to the quick, we are to thinke it tends to our recoverie; and if we may not prescribe an ordinarie Physician, by what physick hee shall remooue the
disease

disease of our body ; how may wee bee so hardie as to prescribe our heavenly Physician , how hee shall deale in the cure of our soules ? To thinke that wee need no Cauteries, no bitter Potions, is to thinke that wee haue shooke off that hereditarie disease, which our first Father deriued to all his Posteritie ; and are wee indeede so blinde , as to craue Gods mercy, to bee freed from the true Conductors and Guides to our heavenly habitations? Must we with our hearts looke back againe towards *Egypt*, from whence we are freed , because wee cannot attaine vnto the Land of *Canaan*, vnlesse we passe through the sandie and penurious desarts of *Arabia* ? The vulgar , I know , is so mad and inconsiderate , that when it beholds any of Fortunes Minions , or the Worlds Darlings, it vseth to say, How greatly is this man bound vnto God , how good hath God beene vnto him ; for they doe measure felicitie by those things which are seene by their bodily eyes , but should we looke with the eyes of Faith

S

vnto

vnto Gods secret iudgements, we should see, that that poor man, that Lazer, that wretch, that abiect and despised creature owes more vnto Gods goodnesse, then the other; for though all that, which the common sort of men count wretched, were accumulated vpon one man, yet compare but the endlesse and vnspeakable happines which that man shal enioy, and that perhaps by meanes of these afflictions, with the momentarie and sophisticate felicitie, which others do now possesse; and who would deeme that poore man wise, if he should change states vpon so hard conditions, when the rich can hardly part with his wealth, but hee must giue the Deuill to boote, and his faire Lordships haue often-times so sore encumbrances annexed to their tenure, as hell flames. But besides, say that Gods goodnesse shined not thus vnto vs through the mists of afflictions, yet mee thinks, the reward which one day we shal receiue for them, if with patience wee abide them, may well perswade vs, that it is no *Paradoxe*

to affirme all crosses, which we endure in this life, to be no lesse then tokens of Gods goodnesse. Doth any winne the *Prize*, that striues not for the *Masterie*? or is any graced with *Conquest*, which is loth to enter into the *Field*? If there were no Foes to combat with, where were the triumphant *Palmes* of them which follow the *Lambe*? if no persecutions, where were the *Crowne* of *Martyrdom*? if no toying in the *Vineyard*, nor sustayning the brunt of the *Day*, where were the *Peny* at night? I will conclude therefore this *Point*, with that of the *Apostle*, *Rom. 8. 28. We know that all things worke together for good, to them that loue God, to them that are called according to his purpose. Vita mihi Christus & mors lucrum* (saith *S. Paul*) to mee to liue is *Christ*, and to die is *gaine*. If things goe well with vs, wee will say with the *Psalmist*, *Quam bonus Deus Israeli*; truly, God is good vnto *Israel*; if ill, we will yet *Iubilat* vnto him, *Quoniam bonus*, and take vp this song in our miseries: *It is good for vs*

that wee are afflicted. And so, I passe from Gods benefits in generall, *in that hee did good*, to them here specified in particular (which follow in the last place to bee handled) *in that hee gaue vs raine from Heauen, and fruitfull seasons, filling our hearts with foode and gladnesse.*

Bez. Annot.

Many of the ancient Copies (saith Beza) haue not *ἡμῖν*, *nobis*, to vs, but *ὑμῖν*, *vobis*, to you; and the *Syriake* and *Arabian* translation imply *ἀν-τοῖς* or *αὐτοῖς*, *ijs*, to them: but later translations for the most part, either omit the pronoun wholly, as the *vulgar*, or else agree with ours, and render it *dans nobis*, giuing vs raine from Heauen and fruitful seasons, as *Beza* and *Arias Montanus*. Howsoeuer, the matter is not great, all concurring in this, that the *Lystrians* or *Gentiles* are here to bee vnderstood, and therefore no maruell, if our Apostles by a vsuall *Prosopopea*, speake as it were, in their owne persons, what concerned the persons, of them with whom they now argued the matter. Many good
ob-

observations might from hence bee gathered; as first, that seeing God was so bountifull, in conferring such fruitfull seasons and blessed showres from Heauen vpon the Gentiles, whom with patience and long suffering, he permitted to goe awry in the way of saluation, and to bee polluted with idolatrie, and all sensuall conuersation; that neither *temporall felicitie* can bee a note of the true Church, as *Bellarmino* in his fourth Booke, *de notis Ecclesie* and eighteenth Chapter, would faine haue it; nor yet plentie, or scarcitie, can any way argue the truth or falsehood of a Religion; which notwithstanding wee finde suggested in this Kingdome to simple and ignorant *Papists*, as an argument of no small consequence. That Argument which the *Iewes* tooke vp against *Ieremiah*, chap. 44. vers. 18. *Since we left off to burne Incense to the Queene of Heauen, and to powre out drinke offerings vnto her, we haue wanted all things, and haue beene consumed by the sword, and by the famine*; the same vse many deluded

soules against vs. All things (say they)
 were more plentiful and cheaper, when
 the old Religion was professed in this
 Kingdome, then they are now; wee
 may wel retort against them, therefore,
 that same Argument, which the *Apo-*
stles here in my Text presse the *Lystrians*
 withall. *God, in times past, suffered them*
to walke in their owne wayes, to craue suc-
cour of Saints, and implore the aide of
Idols and carued Images; neuerthelesse,
he left not himselfe without witnesse, that
it was he which did good, he which gaue
them raine and fruitfull seasons, he which
filled their hearts with food and gladnes;
 hee strayned curtesies, as you see, with
 them, if possibly hee might, by them,
 turne them from those vanities vnto him
 alone, which made Heauen and Earth, the
 Sea and all things that are therein. But
 because they make *England*, as before it
 masked vnder Poperie, to be such a pa-
 terne of a happie Church. I demand
 one question, Wherein consisted that
 plentie which they so talke of? certain-
 ly, so wealthy it was not when the
 Pope

Pope termed it *puteum inexhaustum*, a Well neuer drawne drie, and yet (saith *Matthew Paris*) full often almost emptied to the bottome by his Procurations, Prouisions and Taxes vpon the Clergie and Laytie. To be brieft therefore, plentie or cheapnesse can no way proue their Religion; and I cannot but herein condemne them of an ouersight, to make cheapnesse in the Market, or things *out of the Church*, to be a note of the true Religion, and yet to require no cheapnes in things *in the Church*; there, Pardons, Dispensations, Masses, Diriges, Absolutions, euery thing shall bee set at a racke Rent by his Holinesse, and the Church must bee fayne to borrow its marke from the Marker. Bee not de- ceiued (beloued) though we may contend with any Nation for these outward blessings, yet we may not obtrude these to our Aduersaries, but puritie in Doctrine, and sanctitie in life. It was not our Sauours turning stones into Bread, but vrging the Word written, which subdued Satan in the wilderness;

Matth. Paris, pag. 583. 423. 626.

Matth. 4.

plentie and want are common both to good and bad ; and Saint *Austin* in his Booke, *de ciuitate Dei*, 8. chap. giues the reason; *Vt nec bona cupidius appetuntur, quæ mali quoq; habere cernuntur, nec mala turpiter euitentur, quibus & boni plerumq; afficiuntur* : that neither these earthly goods should be greedily affected , which wee see euen wicked men to possesse , nor any euill vpon earth to be basely auoided , wherewith we see euen the godliest full often to be afflicted. But of this I spake somewhat in the former Part, my purpose is to insist at this time , especially vpon the things mentioned in my Text, the first whereof is, as it were, a generall cause, effecting the rest which follow, but yet exists without a man, *hee giues vs raine from heauen, and fruitfull seasons*; the rest are effects of the former, but yet exist within a man; the one touching the body, *he fills our hearts with foode*; the other concerning the minde, *he fills our hearts with gladnesse*. Seeing therefore, God witnesseth himselfe vnto vs , both
by

by giuing vs things, which belong to vs internally and externally, to our bodies and to our mindes, we may well inferre this obseruation.

That whatsoeuer concernes the happinesse or felicitie of a man in this life, is wholly deriued from God.

I will prosecute them as they lye in order in my Text : first therefore for outward blessings, which here are pointed out by the most eminent *species* of them, *raine from heauen, and fruitfull seasons* ; *Paraphrastes Hierosolymitanus* saith, they are one of the Keyes which God deliuers neither to Angell nor to Seraphin : how God effects them, the Schooles much labour ; I list not to dispute with *Fonseca* and *Suarez* in their *Metaphysicks*, whether the action whereby God produceth raine and fruitfull seasons, be the same in number with the action of the Heauens, and other secundarie causes ; it is sufficient, that Gods prouidence hath a hand in all things : wee attribute vnto it notwithstanding the ordinarie course of nature, *effection, direction,*

*Paraphrast.
Hieros. in c.
30. Gen.*

*Fonsec. l. 5:
Metaph.
c. 2. q. 9.
Suarez
Tom. 1.
pisp. 22.*

direction, cohibition: in a word, God worketh not by second causes, as Magistrates gouerne their Cōmonwealths by inferior Officers; for they so gouern by them, that they doe nothing or very little themselues, and peraduenture neuer know what is done; God gouernes not the World so, but in euery particular worke hath his particular stroke. The Heauens indeed are the ordinarie instruments whereby hee effects these things, but yet we must remember that they are but second Agents; concerning which it is a memorable saying of the Philosopher, in the second of his *Metaphys.* and second chapter. *Omnia secunda agentia ita essentialiter subijciuntur primo agenti, ut primum agens in eorum actione magis agat, quam ipsa agant;* all secundarie agents are so essentially subordinated to the first Agent, that the first Agent doth more in their action then they them selues. The chiefe end wherefore God ordayned the heauens, was not for their owne sakes, but for mans vse; as therefore they conduce to
 execute

*Aristot. 2.
Metaph. 2.*

execute his Decrees towards man, so he either *binds the sweet influences of the Pleyades, or looses the bands of Orion.* It were long to recount, how often the Lord promiseth in the Prophets, to declare his fauour towards men, by watering their Fields with dew and raine from Heauen; and againe to testifie his indignation, by making the Heauens to wax hard like Iron and yeeld no raine, as it did in the time of *Ahab*; but one thing in the Law & Prophets is worth our obseruing; when God fore-tells either raine, fruitfull seasons, or times of scarcitie; he looks not vpon the starres aboue, but vpon our sinnes; he giues vs to vnderstand, that the best Almanack, which we should relye vpon, is our obedience to him, our loue towards our Neighbours, and our care of our selues. He tells vs not of the *conjunctions* and *oppositions* of the Starres, nor the *Eclipses* of the greater Lights; but what saith he? *If thou shalt hearken diligently vnto the voyce of the Lord thy God, to obserue and doe all his Commandements,*
the

Iob 38.31.

I. King. 17.

the heauens shall giue the raine into thy land in his season ; but if thou wilt not hearken vnto the voice of the Lord thy God, to obserue to doe all his commandments and his statutes, the heauen that is ouer thy head shall be brasfe, and the earth that is vnder thee shall be iron, the Lord shall make the raine of thy land powder, and dust, from heauen shall it come downe vpon thee vntill thou be destroyed. Deuter. 28. O foolish *Astrologers*, how is it, that you looke vpwards towards heauen, to descric the seasons of succeeding yeeres ? you should looke downwards into your selues, the constellations are on earth which produce these effects ; *Wee* are those *wandering Starres* which decline from the true *Ecliptike* of Gods Word ; *Wee* those more earthly *Globes* which stand in opposition, or at least, eclipse the light of the Sunne of righteousnesse ; *Wee* those irregular *Planets* which are stationarie, or rather retrograde in the Sphere of Christianitie. There is not *Scorpio* aboue, nor *Saturne* with his male-

maleuolent influence, beleue it, they are below; here are *Lions*, and *Beares*, and *Dragons*, and *Serpents*, and *Serpentarius's*, and *Hydraes*, and *Dog-starres*, and I am almost of *Copernicus* his opinion, that the Sunne stands still in the Centre, and we mouing in a *Lunatique* Orbe with the Moone, are the causes of such direfull and menacing aspects, as are aboue.

The latter benefits that are here specified in my Text, concerne man more inwardly; the first whereof toucheth his *Bodie*, when it is said, *Hee fills his heart with food*, the heart being by a *Synecdoche of a part for the whole*, taken for the whole man: because as food is the principall staffe of mans life, so the *heart* hath a principall operation in mans food; for it is *Officina sanguificationis*, the very shop, as *Aristotle* tells vs, where our food is conuerted into bloud. But how farre God extends his fauour of not onely giuing, but also filling (as my Text hath it) *our hearts with food*, may well bee questioned?

Abra-

Gen. 12. 10.

2. Cor. 11.

27.

Abraham is termed iust, in the holy Scripture, and yet wee reade how hee was constrained to change his habitation for famine; and Saint *Paul*, who bids vs be followers of him, as he was of *Christ*, gaue yet this testimonie of himselfe, *Oftē was I in hunger and thirst, in cold and nakednesse*. Now, if God so deale with his elect and chosen vessels, which he loues, how may it be said, that he witnesseth his Godhead euen vnto the Gentiles, a wilde Oliue which he loues not, by such ample blessings, as filling their hearts with food? The summe of that which Interpreters haue, for the deciding of this doubt, is this; God is open handed to all Nations, he fills all things liuing with his plenteousnesse; but yet so, that these three rules be obserued: The *first* is, that this filling bee not alwaies vnderstood of an immoderate filling, according to the insatiable desires of the flesh, this, God oftentimes debarres his owne seruants of; but of such a filling, as is sufficient to content our weake natures

tures withall. The *second* is, that wee performe the condition which God requires at our hands, that is, that we labour and take paines in a lawfull vocation. The *third*, that this exception be inserted, *quatenus scil. expedire Deus nouerit*, so farre God will fill vs, as he shall see it to be profitable and expedient for vs.

The last benefit of God, mentioned in my Text, concernes the mind, *in that he fills our hearts with gladnesse*: and here the Heart is likewise taken for the whole Man: for as the heart hath a principall function in conuerting our food to our substance, so hath it no lesse a place in exciting and stirring vp the affection of gladnesse. *Philosophie* tells vs, that as when a man apprehends any distastefull obiect, the heart contracts it selfe, and so the outward members, wanting the spirits which the heart was wont to send forth, tremble, and waxe pale and wan, and the whole man becomes straight affected with some vntunable passion, so when one

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conceiues a pleasing obieſt, the heart dilates it ſelfe, and ſends forth ſpirits into the outward parts to proſecute the thing it liketh, whereby the whole man becomes more liuely and gladſome then before, in which reſpect it may be ſaid, that God which giues content and ioy vnto a man, doth fill likewiſe his heart with gladneſſe. Now, there is a double gladneſſe, the one ariſing from things temporall; the other, from things eternall; both come from God, and therefore neither ſimply to be diſproued; but I chiefly commend to your beſt endeauors the latter, becauſe without a relation vnto it, the former is neither good nor ſolid. For if our true gladneſſe were founded vpon things temporall, then (me thinkes) wealth, and honour, or authoritie ſhould haue the principall place in effecting it; if *Wealth*, then ſhould rich men neuer be ſadde; if *Honour* and *Authoritie*, then ſhould Princes and Monarchs neuer be penſiue or diſquieted; but, O theſe mortall wights, they fixe not their thoughts ſo

so strongly vpon the bags they haue, as vpon those they would haue, or haue had and haue not; and loe, their gladnesse is now turned into sorrow and vexation of spirit. A Princes temples are not so compassed with a Crowne, as his mind besieged with cares, nor is he so lifted vp with the splendour of his traine, as cast downe with the multitude of his feares. The heart of man therefore (as some wittily note) is made of the forme of a *triangle*, but the world is *round*, implying, that if the heart of man should containe the whole world within it, yet as a *circle* comprehended within a *triangle*, cannot fill the *triangle* so compleatly, but that alwaies there will be left void spaces in the angles or corners for more to be put in; so can it not be, that the heart should be so filled or satisfied with the world, but that alwaies it would craue something about it, and something beyond it. Now, if it be true which *Mathematicians* teach vs, that numbers in *Arithmetick* doe beare a proportion to fi-

T
gures

gures in *Geometrie*, this small *triangle* of man, the Heart, must be filled by the fruition of that glorious Trinitie which created it. Transitorie blessings may indeed a little content it; but yet they leaue corners for sorrowes, and troubles, and anguishes to harbour in: the sacred Trinitie fills all the roomes, leaues no chinke for distractions to creepe in; of all the men therefore, that I know, he onely which contemplates that Maiestie, is filled with true gladnesse; for, how can any sparke of discontent seize vpon that breast, where there is Fountaine of liuing water, and where God hath founded a whole *Ocean* of ioy to extinguish it.

To come to my conclusion: You haue seene Natures testimoniall of the Godhead, and how she hath described him, and pourtraited him out in his Robes of goodnesse: you haue beheld him opening the windowes of Heauen, to giue you raine, and fruitfull seasons; and stretching forth his hand, to giue you food: you haue viewed him filling
your

your Cellers with Wine, to glad your hearts; and your Cruzes with Oyle, to giue you cheerefull countenances: what remaynes, but (what was the *Apostles* counsell to the *Lystrians* in this place) that with thankfulnes and gratefulnessse we should turne vnto him, who hath by so many benefits witnessed himselfe vnto vs. Be not deceiued (beloued) I mind not to disswade you, either from worshipping, or adoring those gods which the *Apostles* with such zeale disswaded the *Lystrians* from: thanks bee to God; you haue not so learned *Christ*, as to want Instruēters in this matter. But, alas, these times of ours, are more dangerous and difficult to correct, then those of old; by forgetting the true Authour of all these worldly blessings, how many doe assume the glorie thereof to themselves, and take themselves, as it were, for that Image fallen downe from *Iupiter*? We complaine not with *Micha*, *You haue taken away the gods which I made, and what haue I more*, but you adore not

Iudg. 13. 2.

Augst. de
civitate Dei
lib. 8. & 26.

Exod. 32. 8.

Act. 14.

that God which I am; we doe not, as *Hermes* writes of himselfe, call spirits by *Arte Magicke* into Statues, nor allure them by direfull spells into the Images of deceased *Heroes*: no, wee are apt enough to conceiue them in our owne braynes, to dresse Altars, and erect Shrines to our owne *Genius's*. Doth our stocke multiplie and increase, or are our fields satted with dew and raine from Heauen, we thinke not vpon the Cause aboue, but our owne providence or industrie here beneath, *these are thy gods (O Israel) which brought thee vp out of the Land of Ægypt*. Are our Garners stored with food, or our hearts through any earthly promotion filled with gladnesse, we goe no further; what though *Saturne* be deiect from his Throne, *Plutus* be confined to Hell, *Phebus* resigne his Chariot, the world yet shall want no gods to worship, *Wee our selues will be Iupiters and Mercuries, come downe in the likenesse of men*. A shame it is for vs *Christians*, amongst whom God should bee all in all, that we

we

we can be content to attribute the most to our selues, the rest to fortune: Is it so, that we so lately abandoned *Rome*, and rescued our selues from the worship of the *Beast*, and are we now relapsed againe so suddenly to a new Idolatrie? Doe we thinke much to inuocate and adore those glorious *Starres* of the *Empyriall* Heauen, the Saints and Angels, and shall wee be so sordid, as to giue diuine worship to dust and ashes? Where is the zeale of the Apostles in these our dayes? Whither is the godly indignation of those patternes of true humilitie proscribed? I wish you not (beloued) as they did, to rent your clothes; they are but superfluities in our times; rent you your hearts. I desire you not to run amongst the people, or to contend with a headie multitude; take a shorter iourney, run but to your selues, crie out but to your selues, and bee the first that shall witnesse to your owne soules, *That it is God onely, which hath done you good, and gaue you raine from heauen, and fruitfull seasons, and*

filled your hearts with food and gladnesse: tell me, whosoever thou beest, that makest an Idoll of thy selfe; hath God left himselfe without witnesse, to proue, in despite of pride, that thou owest him for whatsoever good thing thou possessest? tell me, if thou beest so stupid, as not to feele the testimonie of thine own conscience, which should be a thousand witnesses vnto thee, whether yet thou canst ayoid the clamorous cries euen of tonguelesse creatures? God hath beene bountifull vnto many Nations; *France* may boast her fertilitie; *Spaine*, her wealth; *Italie*, her beautie and magnificence: but *England* hath had an happie and peaceable State, of long continuance, vnder most gracious and vertuous Princes; and these will tell thee, that God hath not *witnessed* himselfe so to any Nation, in *doing good*. But *good* may many wayes bee enioyed, there may bee peace at home, and warre abroad; plentie of gold and silver, enough to lend vnto our neighbours, and yet we may haue a *famine* vpon

vpon our Land, lightnings and haile-
stones to consume the fruits of the
earth, as it was in *Egypt*, but the blef-
sed times which we haue enioyed will
tell thee, that he hath not left himselfe
without witnesselike wise, in *giuing vs*
raine, and fruitfull seasons: But say, we
haue fruitfull seasons, yet *inter pocula*
extremaq; labra multa cadunt, intestine
commotions may bereaue vs of our
haruest, forraine inuasions may make
vs turne our Mattockes into Speares,
and our Sythes into Swords, but God
hath afforded vs hitherto this testi-
moniall of his bountie, that he left not
himselfe without witnesse, in *filling our*
hearts with food also. But when we haue
our desire satisfied in all these, that God
witnesseth himselfe vnto vs, in doing
good many wayes, in giuing vs raine,
and fruitfull seasons, and filling our
hearts with food; yet for all this, our
Harpe may be turned into mourning,
and our Organ into the voice of them
that weepe; there may be subtil whisperings,
rebellious doctrines, Iudas-

like practices, traiterous attempts vpon the pillars both of Church and Common-wealth; but hee which keepeth Israel, neither slumbreth nor sleepeth; the wicked hee hath made to fall into the pits they inuented for others, and this generation may tell it vnto another, that God hath not left himselfe without witnesse vnto vs, in *filling our hearts with gladnesse also.* To him therefore, the *Father*, the *Sonne*, and the *Holy Ghost*, one God, and three Persons, be rendred all Praise, Honour, and Glorie, Might, Maiestie, and Dominion, both now and for euermore.

Amen.

PAVLS PERE-
GRINATIONS,
OR
THE TRAVELLERS
GUIDE.

*Delivered in a Sermon at Pauls Crosse.
Anno 1617.*

By
EDWARD CHALONER, Doctor of
Divinitie, and Fellow of ALL-
SOVLES Colledge in
OXFORD.



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PAULS Peregrinations,
OR
The Trauellers Guide.

ACT. 17. VERS. 23.

For as I passed by, and beheld your deuotions, I found an Altar with this inscription, to the unknowne God.

I Know not, how the Pens of Heathen writers haue so bewitched the iudgements of many men, that euen amongst *Christians* themselues, they haue found not a few Patrons. To omit *Vines* and *Erasmus*, who hauing made their Lines their Consorts and Companions in this pilgrimage on earth, pronounce with no
small

small touch of affection, that one day they shall enioy likewise their sweet companie and societie in Heauen. *Petrarch* in the third of his Inuectiues, goes thus farre, *Se non credere aliquem de Philosophis aut Poetis idola coluisse*, that it cannot sinke into his thoughts, that any either of the Poets or Philosophers worshipped Idols. And certainly, I was almost perswaded, that diuine Philosophie would haue preserued her Professors from vulgar infections, or at least haue wrought her Disciples to a more readie acceptance of higher mysteries, till I found her Royallest Palace, renowned *Athens*, so defiled with Idols, and Saint *Paul* himselfe so banded and oppugned by a rout of *Epicures* and *Stoikes*. How it should come to passe, that humane learning, forgetting as it were, that diuine Originall it had, should vnnaturally bend it selfe against Gods Diuinitie; whether, because like the Sunne beames lighting vpon grosse and earthy subiects, it doth recoil back againe vpon the Fountaine and Efficient;

cient; or that aspiring to discover the secrets of the God-head, and wanting the light of the Gospell to direct it, the farther it wades, the farther it drawes the minde of man from the marke, and makes its returne the more tedious; or that God, to confound the wise in their wisdom, and the prudent in their prudence, doth oftentimes conceale that knowledge from the Learned, which he reueales to Babes and Sucklings, I stand not now to discusse: In no place can we haue a more notorious instance to confute that old opinion, that Arts and Disciplines haue no Enemies but the Ignorant, then here, where wee see the noblest of Arts of Disciplines, euen Diuinitie it selfe, assaulted by two most famous Sects of Philosophie. Euery where did Saint *Paul* find κακα θηρία, euill Beasts; λύκος βαρυσ, and grieuous Wolues, and yet I know not which seemed more difficult vnto him, whether *that*, when he fought with Beasts at *Ephesus*, after the manner of men, or *this*, when he is encountred by Philosophers

Tit. I. 12.

Act. 20. 29.

Senec. de
vita beata,
c. 13.

Lips. Ma-
nuducl.
ad Stoic.
Philos. l. 1.
d. 10.

Lips. lib. lib 3
dissert. 7.

sophers at *Athens*, after the manner of Beasts. That we may allow the *Epicures* deboistnesse and rudenesse, which yet *Epicurus* himselfe (if wee may belecue *Seneca*) would not haue brookt in his Scholers; yet then, where was that composed grauitie of the *Stoicks*? where that modestie and ciuilitie, which *Zeno* and *Chrysippus* taught in their Schools? the Theame they argue, no lesse then the saluation of their soules, and yet with lesse seriousnessse discussed by them then Problemes in Sophistrie; the Agents against *Paul*, such as proclaymed passions to be vices in Nature, and incompatible with the temper of a wise man; and yet see, who more vainely breakes out now (as if moralitie consisted meerly in speculation) into termes of passion, then these? *τι ἂν δόλοι ὁ στερ-
μολόγῃ ἔτῃ λήγει*; What will this Babler say? But their furie stayes not here; I see that Arts and Sciences doe not alwaies mollifie the rough inclinations of men, one would thinke that *Philosophie* her selfe grew cruell, to see such a troupe
of

of her followers lay violent hands vpon Saint *Paul*, and to dragge him from the place where he disputed as a Doctor in the Schooles, to a Tribunall, where he must change his Formes, and pleade his Cause as a Prisoner at the Barre. To say little of the iudgement place, where you may suppose our Apostle now standing, it was the famous Senate of the *Areopage*, a noble Court, a more noble Cause; much might we conceiue of the Plea of this blessed Prisoner, which was both partie accused and Aduocate to himselfe; no *Demosthenes* was entertayned to powre forth his streames of eloquence in his Cause; no thundring *Pericles* was found, to open his mouth in his defence; for what? that *dabitur in illa hora*, which *Christ* bequeathed to his Disciples, was that, which could make *Paul* a perfect Orator, and an Orator powerfull; he needed no penned Oration to affect the minds of his Auditors, for he at whose voyce the depths and foundations of the Earth are shaken, did speake in him;

But

Ulpian. in
Orat. De-
mosth. de
falsa legat.

Sigon. de
Repub. A-
then. lib. 3.

But I must remember where it was that Saint *Paul* pleaded his Cause. It was not in the *Forum* at *Rome*, where the Accuser had but six houres allotted him to accuse, and the Guiltie nine houres to make his answer; but it was in the *Areopage* at *Athens*, where the Aduersarie might freely accuse, but the Defendant onely speake to what was objected, and *Laconike*-brevitie had been Leeger in that Court so long, that Proems themselves (saith *Sigonius*) were proscribed the Verse, and disvrsed by the Orators of that Citie. To frame therefore, any long Preface, in handling our Apostles Cause, especially before another *Areopage*, might seeme both improper & impertinent. Wherefore, to come to the words themselves; the whole Oration is but to conuince the *Athenians* of idolatrie and superstition, my Text is an instance by way of induction, to confirme his *Thesis* or Position in that Point; the summe whereof, if wee should consider it in it selfe, is a relation of his *Topographicall* ob-

observations in his aboad at *Athens*, whilest hee walked the streets, not like that *Cynick*, to find an honest man at noon, by the light of a candle, but to discover the traps and machinations of *Satan*, at a mid-night of ignorance by the light of the Gospell. The things therein containd, according to the Apostles termes, are two: first, τὸ θεωρεῖν, what he beheld: and secondly, τὸ εὑρεῖν, in beholding what hee had found: the one subordinate to the other. In the things hee is said to behold, wee may consider, first, the things themselves, *their deuotions*: and secondly, the prudence and cautelousnesse which he vsed in beholding them, *as he passed by*. In the things he found, wee are likewise to note, *what it was*, it was an *Altar*; and *the title is bad*, *An inscription to the unknowne God*. Of these in order, as God shall enable me, and your Christian patience permit mee: and first, for the things hee beheld, and the prudence which hee vsed in beholding them; which for the better explaining of either,

ther, I shall handle together in the first place. *As I passed by, I beheld your deuotions, &c.*

Whether it bee lawfull or no, to view and behold the superstitious Rites of Idolators, is much controuerted, both by the Fathers, Schoole-men, and moderne Writers. The *Priscillianists* and *Elcesaites*, thought it lawfull in any case to dissemble ones faith, and for the outward act to ioine ones selfe to Idolators. *Adrianus*, vpon the fourth of the Sentences, agrees with them, so it bee when Gods honour is not diminished thereby, nor our Neighbours edification substracted, who indeed in this could not be so much blamed, were it not that he supposeth some outward act of idolatrie may be committed, and yet neither Gods honour thereby impaired, nor weake ones offended. The most therefore hold the *negative* part to them, so farre as it toucheth any ioining or communicating with them in their actions, but yet for naked inspection, or meere presence, they hold the

affir

Aug lib. de
Heres. c. 70.
Euseb lib. 6.
hist c 28.
Adri n. 4.
Seriu. q. 1.

affirmative and *positive* with some limitations. These words of Saint *Paul* containe the whole state of the question, should wee but narrowly looke into them. The *Position* is plainly proued, in that he saith, *I beheld your deuotions*; the originall hath it, τὰ σκεῦματα ὑμῶν, which *Varablus* and *Erasmus* turne, *culturæ vestras*, your worshippings; the vulgar, *simulachra vestra*, your Images; but both somewhat scantling the extent of the word, as *Beza* notes, for neither doth σκεῦμα imply the Image alone, or alone the worshipping of it, but rather both, so that Saint *Paul* seemes not to limit himselfe in this place, from beholding either the one or the other. The *limitations* are found, contayned in the former wordes, *As I passed by*, &c.

*Beza An-
not. ad loc.*

V 2

First,

Where
we may
obserue

First, *The manner of his seeing.* It was so that hee might giue no offence nor scandall to any; it was *σιωπητος*, as he passed by, &c.

Secondly, *The Person, who beheld.* It was not a weak Brother, which was in danger to receiue infection, either for lack of knowledge or courage, it was the *Apostle*; As I passed by, &c.

Thirdly, *The occasion of his looking on.* It was not any idolatrous motion, but his way or passing by, As I passed by, &c.

So then, you see, with what cautions the *Apostle*, and by his example, euery good *Christian* may take a view of the ceremonies of other Religions, it must be for the *manner* without offence, for the *Person* without danger of perverting, and for the *occasion*, it must bee a ciuill respect and not any idolatrous purpose; but first for the *Position*.

The

The Position seemes to sound, that to be present at idolatrous ceremonies, or to view and take a full sight of their superstitions, is a thing in it selfe not wholly vnlawfull. But the easier it will appeare, if wee make a comparison betweene what Saint *Paul* did now at *Athens*, and what the Scriptures doe testifie, hath beene done by the *Saints* at other times. To omit therefore violent coaction, when by constraint or force a man is compelled to be present at such superstitions, of which there is no question; do we not reade how a Prophet of the Lords, was sent to tell his errand to *Ieroboam*, as hee stood by the Altar, sacrificing to his Calues, *1. King. 13.* how *Elijah* beheld the *Baalites* offering incense vnto their *Baal*, and that from early morning to noone-tide, and that without disturbing them, *1. King. 18.* how *Moses* refused not to bee present at the enchantments of the *Egyptian* Sorcerers, *Exod. 7.* nor the three Children at the adoration of the golden Image, *Dan. 3.* I presse not this (beloued) as if

I maintayned any semblance or shew of idolatrie in any man, or the least badge of dissimulation in a Christian, it is the Doctrine of lies (saith Saint *Austin*, in his Booke *de Mendacio*) *asserere quod liceat diaboli cultum mentiri in corpore, quando Dei cultus seruatur in corde*, to affirme that it is lawfull, to counterfeit the Deuills worship in the body, when wee cloyster vp the worship of God as a reclused Votarie in the soule. Let such juggling be the badge of Equivocators and mentall Referuers. Yet let me say, that hee is no discreet Captaine, which plods only vpon his owne ranke, and reflects not his eye somtimes vpon his Enemies order and disposure. Saint *Paul* knew well, that he was to rescue *Athens*, not from *Romes* jurisdiction, but from the Deuills tyrannie; he vnderstood, how that hee was to subdue the *Gentiles* to *Christ*, and to captiuat their minds to the obedience of the Faith, and therefore as a politike Generall, hee pryed into the weakneses of the Aduersarie; he looks about

about him, to see what quarter the Deuill had left vnfortified with the strength of seeming Arguments, what Tower hee might batter downe vpon the Enemies head. Here the Deuill had erected an Altar, and see, Saint *Paul* puts him to flight with the stones thereof, on which he had espyed an inscription, *To the vnknowne God.*

Thus then may you perceiue the libertie which Saint *Paul* assumed, in beholding these deuotions of the *Athenians*. But this were to giue the reynes to all licentious impietie, should wee here rest. The limitations therefore or cautions vsed by him, are to be considered. The first whereof (as before I shewed you) concernes the manner; it was so that hee might giue no offence to the weake Ones, neither to the *Iew* nor to the *Gentile*: Hee well knew, what his new Conuerts might obiekt vnto him; thou teachest vs to flye idolatrie, and loe, thou thy selfe art become a worshipper of Idolls; he was not ignorant what *Peter* might haue cast in his teeth,

Thou withstoodst mee to the face at *Antioch*, for playing the *Jew* with the *Jew*, and the *Gentile* with the *Gentile*; why dost thou now become an outward Professor of *Gentilisme*? he viewes these things therefore onely, *tanquam aliud agens*, as if he minded nothing lesse then to giue any obseruance vnto the Idoll; no man could say, *Paul*, thou art out of thy way; what hee beheld, was *διὰ τοῦ σώματος*, as hee passed by. Neither was Saint *Paul* more rigid or scrupulous, in this case of conscience, then his fellow Saints: for when the Prophet came to the Altar of *Ieroboam*, what else did he then declaime against it; or *Eliab*, then mocke and deride the *Baalites*; or *Moses*, then contend with the *Egyptians*; or the three Children, then by refusing to worship the Idoll, professe against it? Nor was the Case much differing with S. *Paul*, *Act. 28.* when he passed the Seas in that Ship, called the *Castor* and *Pollux*; no doubt, the *Gentiles* comming aboard, omitted not according to the Heathen custome, to implore

plore the propitious conduct of those gods, and though Saint Pauls behaviour bee in that place silenced by the Euangelist, yet wee need not thinke but that he obserued, what once he had giuen in Lesson to the *Corinthians*, that they should take heed, lest by any meanes their libertie should become a stumbling blocke to them that are weake, or that through their knowledge, should the weake Brother perish, for whom Christ dyed. Sometimes indeed, that Rule of Gregories and Bedas concerning scandalls, may hold plea, that *utilius scandalum nasci permittitur, quam veritas relinquatur*, it is more profitable that a scandall should bee permitted, then a truth forsaken: but wee must here distinguish (say the Schoole-men) first, betweene *scandalum pusillorum*, a scandall of weake ones, and *scandalum phariseorum*, a scandall giuen to peruerse and obstinate refragants. Secondly, betweene things *necessarie* and things *indifferent*. In respect of the malicious and wilfull Pharisie, hee giues the scandall, which

1. Cor. 8. 9.
10, 11.

Greg. hom.
7 in Ezech.
Bed. in cap.
9. Marc.

Thom. 2. 2:
q. 43. art. 7.
Caiet. &
Greg. de
Valent. ib.
Alex. ab
Ales. part.
2. q. 169.

Alex. ab
Ales ibid;
Gloss. inter-
lin. in 15.
Matib.

which to please him, will make things indifferent to be necessarie, or necessarie indifferent; but in respect of the weak ones or children in the Faith, which had need (as the Apostle hath it) of *Milke, and not strong meats*, wee must relinquish and omit, though not any necessarie dutie, yet any indifferent action. In a word, to auoid a scandall (saith *Hierome*) wee must forsake any thing that may be omitted, *salua tripli-ci veritate*, a threefold truth, being not endamaged thereby, to wit, *Vita, Iustitia, & Doctrina*, of Life, Iustice, or Doctrine.

So then, you see the *manner* of his beholding, it was without offence; would you see the *person* which beheld; it was a stout and hardie Champion of our Faith, which had the whole Armor of Christ compleat vpon him, it was Saint *Paul* himselfe; *As I beheld*. It had need bee a pure ray of that Sunne of Righteousnesse, which should insinuate it selfe into the filth of things sublunarie, and yet receiue no pollution from them,

them, no taintment. These senses of ours are well termed the cinq Ports of the Soule, at which Death lands all her Agents, Pleasure, Profit, Splendor, Ease, and yet of all others we may say, *Mors intrat per fenestras*, when the rest of the senses are slower in receiuing these Guests, the Sight, as being quickest in apprehending, admits them within the Hauen ere the Soule haue warning, or be in a readinesse, to resist them. If *Platoes* assertion had beene true philosophie, that *visus fit extramittendo*, our seeing is made by darting out the visive instruments to the obiect, there might perhaps haue beene some hope left, that the things wee see and behold, should haue no hurtfull operation vpon our faculties, but seeing our sight exercises it selfe *intramittendo*, by suffering those Basiliskes to enter into vs, and sease vpon vs, and leaue their poysonous impressions within vs; I appeale, if that complaint of the Poets may not iustly too often bee taken vp, *Cur aliquid vidi, cur noxia lumina feci?*

But

*Plato in
Timæo.*

*Arist. lib. 2.
de Anim.
c. 7.*

Ouid.

But who then, will you aske, may be a competent spectator of these things; I answere, hee which with *Paul* hath a *sufficiet gratia*, a couragious heart, and a discerning eye; no man can see the Beame in his Brothers eye, whilest a Beame remaynes in his owne; we reade in latter *Astronomers*, that in the most glorious of the Planets some spots appeare, by the helpe of perspectiue instruments, which the dulnesse of our sight cannot attayne vnto; and may we not well conclude, that in the mists of superstition, farre more spots and blemishes may lie hid, which the blindness of many mens vnderstandings conceales from them. Wee could not enough deride the folly of him, which would encounter his Foe without Armour, drinke poyson without *Antidotes*, enter a Pest-house without preseruatiues; and shall wee deeme them better aduised, which expose their soules to the blowes, drugs, and infectious breaths of Idoll worshippers without sufficient safeguard? and yet
me



me thinkes a greater folly is here committed when men altogether blind, vnder take to iudge of colours, and so are many in these dayes, in points of difference, so easie to be deluded; the marke oftentimes lies quite contrarie to their ayme, and yet they doubt not but to hit it: much like blind *Catullus*, in the Poet,

Nemo magis rhombum stupuit, nam plurima dixit,

In laeuum conuersus, at illi dextra iacebat, — Bellua.

Iuuenal.

But let vs come then, in the last place, to sift the occasion which brought our Apostle to come where these deuotions of the *Athenians* were done: he intimates that his way lay by them, they stood, as it were, in his passage, so that, the occasion of his approach thither was not idolatrous, to *worship*; but rather ciuill, to *see them*; or rather, to dispatch his affaires. This seems to haue beene the case of *Naaman* the Syrian, when hee besought *Elisba* to beseech the Lord for him, if when hee entred the

Tostat. in
4. Reg. 6. 5.

the house of *Rimmon*, and hee (not to worship the Idoll) but onely to performe his ciuill function, which was, to sustaine his master walking or kneeling, did bow himselfe when his master bowed before the Idoll, without which action (sayth *Abulensis*) *Non poterat sustentare dominum flectentem genua*, he could not haue borne his master vp, when he bended his knee; that then *the Lord would be mercifull vnto him in that one thing*. This was the doubt, moued (as *Sleidan*, in the seuenth of his comment. hath it) by a Duke of *Saxonie* to the Protestant Diuines, when according to his place, hee was cited by *Charles* the Fift, to beare the Sword before him going to Masse, and it was thus resolved, that hee might lawfully doe it, *quod ad suum officium esset euocatus, non ad Missam velut ad cultum diuinum*, because he was cited to bee present at the Masse, onely to performe his office, and not to commit any diuine worship. And to this purpose is that which *Tertullian* concludes, where

*Tertull. lib.
de ido'olat.*

where handling the question, whether it were lawfull to be present at the inuestitures of Heathens with the virill Gowne, as also at their Sponsals and Nuptials, because Sacrifices were wont to be offered at such solemnities; That for so much as Idolatrie had enuironed the world with euils, *Licebit* (sayth hee) *adesse in quibusdam quae nos homini non Idolo officiosos habent, si propter sacrificium vocatus adstam, ero particeps idololatriae, si me alia causa coniungit sacrificanti, ero tantum spectator sacrificij*, it is lawfull to bee present in some things which import an officious respect to the man, and not to the Idoll, if being called to the Sacrifice it selfe, I come, I am partaker of the Idolatrie; if some other cause ioynes me to him which sacrificeth, I shall bee onely a spectator of the Sacrifice. The like iudgement he giues of Seruants, Children, and Subiects, which performe ciuill duties to their Lords and Parents at such ceremonies, and no lesse thinkes *Tostatus*, and *Peter*

*Tostat. loco
sup. cit.*

Pet. Martyr in 2. Regum 6. 5.

ter Martyr of captiue Maids, whose office is, to beare vp their Mistresses traines to the Temples of Idols, so that no signe or token bee giuen by them of the least respect or reuerence to the Idoll.

Hitherto we haue traced Saint *Paul*, as he walked the streets of *Athens*, wee haue obserued his gestures, carriage, and demeanour. I would to God, that whom men presume to follow in seeing these nouelties, they could as well imitate in his prudent and cautelous seeing of them, *Non omnes Pauli sumus*, all haue not *Pauls* constancie, nor his knowledge, *at quot sunt Petri*, how many are there which haue *Peters* timidity? How many which like *Balam*, aske counsell of God in things they know forbidden by him? It was a noble answer of *Cyprians*, which *Austin* relates of him, when the *Proconsul* put it to his choice, whether he would renounce his Faith, at least in words, or sustaine death, *in re tam iusta nulla est consultatio*, in so iust a cause there is no place

Aug. serm. in natali Cypriani. tom. 10.

place left for consultation. What, no place for consultation? why then, a *Nicodemite* of our Age would reple, that *Christianitie* seemes of all Sects the cruellest, which will beare no cor-riualls, nor allow her professors any guard but naked Trueth, for preseruati-
on of their liues and libertie? But these obserue not the magnificencie and bountie of their Mistresse; they ayme at the societie of men, shee tells them of the companie of *Angels*; they meditate vpon these rotten and decay-
ing tenements vpon Earth; shee wishes them rather those firme mansion hou-
ses in Heauen, they would content themselves with vnder-offices, shee shewes them the dominion ouer ten Ci-
ties; they plead for their Prouinces, shee Kingdomes; they desire a life which leads vnto death, shee counsels rather to accept of that death which assures them of life. But this counsell fits them best whom necessarie occasions detaine in *Athens*, as for those which to satisfie their vn-satiate appetites in curiosities,

*Cyprian. ser-
mon. de
lapsis.*

intrude themselves voluntarily into such perils, that of Cyprians sutes more fitly. *Hee may complaine of torments which is overcome of torments, and pretend paine for his excuse, whom paine hath vanquished, sed hic non fides congressa cecidit, sed congressionem perfidia prauent, nec excusat oppressum necessitas criminis, ubi crimen est voluntatis:* but here Faith fayles not being encountred, but the encounter perfidiousnesse prevented, nor doth necessitie excuse the guiltie, where the fault is voluntarie. But they dissemble (they will pretend) to discouer the mysteries of iniquitie. Weake impietie, thou seest them perhaps commit folly, but in the meane time, seest not that thou thy selfe committest greater villanie: thou mayest obserue them woshipping, like these *Athenians*, a god whom they know not; but alas, thou obseruest not that thou denyest a God which thou knowest: thou mayest perhaps discerie in them some treacherie to thy state, and yet discriest not that thou thy selfe art
more

more treacherous to thy God : thou mayest bee proud that thy papers are replenished with vanities of others, and loe, thy heart more blacke then thy inke is dyed with perfidiousnesse of thine owne. In a word, when thou art returned home, thou hast a few sheets to shew of their absurdities ; and whole volumes, were they written, of thine owne impieties. Mistake me not (beloued) I intend not by this discourse, to condemne trauellling ; but to propose Saint *Paul*, whose peregrinations haue filled a Mappe of more then halfe the inhabited World, to be a patterne to trauelllers. *Ambrose* vpon those words of *Esay*, *Va ijs qui descendunt in Egyptum*, Woe be to those which goe downe into *Egypt*: *Non utique* (sayth hee) *transire in Egyptum criminofum est ; sed transire in mores Egyptiorum, transire in eorum perfidiam, escā cupiditatem, luxuria deformitatem, qui eo transit, descendit ; & qui descendit, cadit.* I English it. It is not criminous or vnlawfull to goe into *Egypt*;

*Ortel. peregr.
D. Pauli.*

*Ambros lib
1. Epist.
ep. 6.*

*Vid. Calvin.
opusc.*

*Tertull. lib.
de idololat.*

but, to goe into the manners of the *Egyptians*, to goe into their perfidiousnesse, to lust after their Pepins and Onions, hee which so goes thither, doth descend; and who descends, falls. I am not ignorant how farre Diuines allow a Traueller, to sure and conformance himselfe to the fashions of Idolaters; as first, in ciuill things, which are common to their Nation, not notes of their Idolatrie: such as *Tertullian* termes, *Natiuitatis insignia, non pietatis; generis, non honoris; ordinis, non superstitionis*: Distinctions of their births or families, not of any idolatrous honour or authoritie; and markes of their order, not of superstition. Secondly, in things which though they be necessarily imposed vpon the conscience, yet in themselves are indifferent, as abstaining from certaine meats, or obseruing of certaine dayes, which the Apostle mentions in the *1. Corinth.* so that we giue no signe of agreement in subiecting the conscience to them; but in these wee must goe *ad aras usque*, till our

our Faith interposeth her right, when that is toucht or questioned, no man may be still or silent; he which hath a tongue to speake, he must speake; hee which hath eares to heare, hee must heare; hee that hath hands to lift vp, he must lift them vp; neither action, voice, nor gesture may bee deficient in a cause which so neerely concernes our Lord and Master. *Quid refert* (sayth Tertullian) *Deos nationum dicendo Deos an audiendo confirmes.* What matters it, whether thou confirmest the Gods of the Nations by speaking or by hearing. The Lord might haue commanded his people, as Baruch hath it, *when yee see in Babylon gods of siluer, and of gold, and of wood, borne vpon mens shoulders, which cause the Nations to feare; say yee in your hearts; O Lord, wee must worship thee.* But Ieremiah in his tenth Chapter and the eleuenth Verse, tells the remnant of Iuda, this must not serue the turne; it is not enough that the heart speake, but the tongue also must tell Babels Inhabitants. *The gods that*

Tertul. ibid.

Ier. 10. 11.

Caluin. in
loc.

haue not made the heauens and the earth, euen they shall perish from the earth, and from vnder these heauens. In which words, one thing is worth the observing, that whereas all the rest of *Ieremie* is written in *Hebrew*, this Verse alone is written in the *Chaldaicke* Tongue; to note, (say Interpreters) that though the *Israelites* were now in captiuitie and bondage vnder the *Babylonians*, yet the profession of their Faith should bee free and ingenuous still, and they should boldly defie the *Babylonians* Idols, euen in the language of *Babel*, that these Idolaters might vnderstand it. If therefore wee would (as Saint *Paul* here in my Text did) walke vp and downe *Athens*, I meane any place giuen to Idolatrie, if wee would as freely as hee, take an inuentorie of their superstitions, let vs make his constancie, knowledge, and prudence, companions to vs in our trauels; the former, lest wee hurt our selues; the later, lest wee offend our brethren; What *Tertullian* spake of
Hea-

Tertul.lib.

Heathens, *Licet conuiuere cum Ethnicis, commori non licet*; I may say of any Idolaters, it is lawfull to liue with them, not to die with them. Let vs liue with all men; and reioyce with them in the communitie of Nature, not of Superstition, *pares anima sumus non disciplina, compossessores mundi, non erroris*, wee are alike in soule, not in discipline or doctrine, ioynt possessors of the world, but not of errour. And so I come from the things hee beheld, *their deuotions*, to what in beholding he found, *an Altar with an inscription to the unknowne god*; but first of the thing it selfe, the Altar, and afterwards of the Title. *I found an Altar, &c.*

That it was lawfull for the Gentiles to erect Altars, and offer sacrifices needs no prouing, for before the *Leuitical* law were these in practice amongst the Patriarchs. *Abel* and *Cain*, before the Flood, are mentioned to haue sacrificed though Altars are not there expresse; but since the Flood, *Noah* is said to haue offered sacrifices, and also to *haue built*

Tostat.in
16. Leuit.

an Altar, Gen. 8. Now, though Altars and Sacrifices were of such antiquitie and generalitie amongst the Nations, yet as *Tostatus* notes, the case betweene the *Iewes* and the *Gentiles*, in offering them was differing; for the *Gentiles* might sacrifice; first, where they would: secondly, with what liuing Creatures they listed, so as cleane: thirdly, with what ceremonies they pleased, so as decent; whereas the *Iewes* were limited and restrayned for the Place, to the Sanctuary; for the *Oblations*, to certayne Creatures; and for *Rites*, to such as were prescribed in the Mount. The mayne doubt is, how the *Gentiles*, which were ignorant of that immaculate sacrifice, *Christ Iesus*, of whose crosse the *Altar* was but a type and shadow, should light and jumpe vpon so fit a ceremonie. I am not ignorant, that many men are of diuers minds and opinions concerning it, but I take that the summe of all in brieft spoken by them, may bee this. Partly, they might vse them by Tradition, from those which had

had beene the first planters of Colonies in the World, after the confusion of *Babel*; and had themselves scene them obserued by *Noah* and other Patriarchs which then liued: partly, they might creepe in by the Devils cunning, who the sooner to cloake his deuices, and to paint them ouer with faire colours, turnes oftentimes Gods Ape, and imitates him in his best actions: partly, they might bee entertayned by mens policie, which the better to keepe the people in awe, and to knit them the more firmly together, did inuent certayne rites and ceremonies for that purpose, amongst which these of Altars and Sacrifices, seemed to worke more impression in mens minds, then the rest: *Vt quos ratio non posset, eos ad officium religio duceret* (saith the Orator) that whom reason could not perswade, those Religion might master: partly, they might receiue much furtherance from mens consciences, which being guiltie of rebellion to God, did questionlesse, promote and aduance these Altars,

tars, as who should say, that by a Sacrifice on an Altar, must the Maker of Heauen and Earth bee reconciled vnto his creatures. But naturall reason could not direct them the way, to find out the true scope and butt, at which all the Sacrifices and Altars did tend, *Quamuis homo norit Deum esse, & esse optimum maximum, non norit tamen patrem in filio reconciliatum* (say Diuines) though man by the light of nature knowes that there is a God, and that this God is Goodnesse it selfe, yet the Father reconciled in the Sonne, he knowes not. *No man knowes the Father but the Sonne, nor the Sonne, but he to whom hee hath reuealed him.* These things were wonders to the blessed Angels, much more are they mysteries vnto naturall men. Nature rather shewed the necessitie of a Sacrifice; then what that Sacrifice should be, it reade, as it were, a Lecture vnto man of his wretchednesse, but bade him go to the Schooles of the Prophets to learne the remedie; so that in conclusion of all, it brought him vnto death,

death, something must die for him, but there left him. Whereupon it was, that the *Gentiles*, in this thick mist of ignorance, being not able to see the marke at which their Altars did ayme, fell foully short & wide in applying them; first, in attributing to the Sacrifices, which they offered vpon the Altar, a vertue, somewhat resembling the Papists *opus operatum*, to pacifie the indignation of God; *Thure Deum placare*, appease God with Frankincense (saith the Poet) they considered not, that from vs to God the way is vnpassable, if God himselfe be not our way, whereby to come thither. Secondly, they failed in the end, in not respecting in all these things the death of Christ: the Poets question should haue beene better canuassed by them, *Cum sis ipse nocens moritur cur victima pro te*, seeing that thou art guiltie; tell mee why the Beast dies for thee? this indeed should haue beene their protestation, That whereas the silly innocent Beasts did suffer death, it was they themselues
which

which deserued it both in body and soule, and therefore without a further reference, then the shedding of the blood of a Beast; well might *Lucian* deride *Iupiter* for delighting in the smell of carcases: and it was truly said of *Hierocles*, that their Sacrifices were to the fire but a feeding thereof with fuel and vapours, and to the Priests a superfluous maintenance of butcherie, I will adde, and to their Altars an institution but of a new shambles.

Thus haue you briefly seene the lawfulness of Altars amongst the Gentiles, their originall, and withall the abuse of them: let vs now trauell from *Athens* into *England*, from the World vnder the Law, to the World vnder the Gospel, and consider what it is, wherein we are to imitate these Gentiles; concerning their Altars, and what it is wherein wee must leaue and forsake them. Altars, as they are properly so taken, for those on which the *typicall* or supposed reall Sacrifices were offered, are now ceased and taken away.

Our

Our Sauour, when he was lifted vp vp-
on the Crosse, bad Altars to bee beaten
downe; when he rent the veile of the
Temple, the Earth-quake shooke their
foundation; when he died, their parts
were acted and went out. The Papists,
that they may scrue the Pope farther
into the mysterie of iniquitie, will haue
him maintayn one Lesson, which them-
selues confesse to bee a note of Anti-
christ, and that is, that *Iewish* ceremo-
nies are not yet ceased, at the least in
matters of Sacrifices and Altars. But
perhaps they had rather be beholding
to the Gentiles for them. For if wee
would belecue Cardinall *Baronius*, wee
may see their *lustrall water*, and *sprink-*
ling of Sepulchres, in *Iuuenals* sixth
Satyre; *Lights in Sepulchres*, in *Sueto-*
nius's Octavius; *Lamps lighted on Sa-*
turday, in *Seneca's* 96. Epist. *Distribu-*
tion of Tapers amongst the people, in *Ma-*
crobius his *Saturnals*. But more liuely
may we see it in their Altars; first, in
multiplying the number of them in e-
uery Church; God allowes but two
Altars

Baron. An-
nal. ed ann.
Dom. 44.

*Bruschius
de Monast
Germano,
fol 129.
Virgil.*

*August, de
Civitat Dei,
l. 3. c. 12.*

*Bell. lib. I.
de M. ss. I.
c. 20.*

Altars to the Temple, & *Bruschius* reckons 51. in one Church in *Vlmes*, taking their pattern belike from *Venus* temple, of which the Poet, *Vbi templum illi centumq; Sabco thure calent arie* : but God teacheth no such Arithmeticke, as to multiply Altars, *Because Ephraim* (saith he) *hath made many Altars to sinne, Altars shall bee vnto him to sinne, Hos. 8.* Secondly, they imitate the Gentiles in dedicating their Altars to such as it is vnknowne, or at the least vncertayne, if euer any such were in the World, as to Saint George, Saint Katharine, and Saint Christopher, doing no otherwise then did the *Romans*, who consecrated Altars, *Dijis incertis*, to their vncertayne gods, or these *Athenians*, who built them *Deo ignoto*, to their vnknowne god. But wee need not much seeke to know whom they follow in these deuotions, when as it is a mayne Argument vrged by *Bellarmino*, that Altars and Sacrifices were vsed by the Gentiles, therefore they must still be retayned by Christians : I know not what antiquitie

tie they pretend, nor what they can find in the Primitiue Church, to proue the lawfulnessse of them; we denie not, but that the Fathers might terme the Table of the Lords Supper an Altar; and that, first, in respect of the similitude it hath to the Altars of the old Testament, for that on it are placed the Sacraments of Christs Body, which before was figuratiuely offered vp by the Priest vpon the Altar. Secondly, because on it were laid the Oblations & Offerings, which well disposed people were wont to bestow vpon the Poore; and this wee will grant them; but that there were any such Altars in vse in the Primitiue Church, as they pretend, we absolutely denie. *We haue an high Priest* (saith the Author to the Hebrewes) *who needeth not daily as those Priests to offer sacrifice, nor that he should offer himselfe often as the high Priest entreth into the holy place, euery yeere with the bloud of others, for then must he often haue suffered since the foundation of the World, but now once in the end of the World, hath he appeared to*
put

Heb. 9. 25.

put away sinne by the sacrifice of himselfe,
Chap. 9. v. 25, 28.

Matt. 10. 5.

*Origen contra Celsum
 lib. 8.*

Well then, Altars of stone and metals are now banished the Christian World, by the decree of our Lord Christ Iesus, and herein wee must observe that Precept of our Saviour to his Disciples; *Goe not into the way of the Gentiles, in these things imitate them not:* but what, doe we therefore altogether shunne Altars, and Images, and Temples? it was an old imputation indeede, of *Celsus* and others, against *Christians* in the Primitiue Church, as it is now of the Romanes against vs, that wee abandon these Ceremonies, and relinquish them; to which, my answer at this time shall be no other then what *Origen* gaue *Celsus*; *Celsus* affirmes (saith he) that we shunne Altars and Images, because hee takes it to be the beleeve of that inuisible and inexplicable Communion wee maintayne; when in the meane time hee perceiues not, that to vs the mindes of the iust are for Altars and Temples; from which doubt-

doubtlesse, are sent forth those most sweet odours of Incense, Vowes I meane and Prayers from a pure Conscience: Wee are not therefore ambitious in mounting Altars, or framing Images, which heretofore haue beene the Tabernacles of Devils, and Cages of vncleane Spirits; but rather imbrace such liuing Altars, as one whom we see to burne the true fire of Zeale, kindled not by *vestall Virgins*, but by the Spirit of God. Let any man (addes that Father) make an inquirie into those Altars which wee expound, and compare them with those which *Celsus* (I'll say which the Pope would bring in) or the Images which are fixt in the minds of them which worship God, with *Phydias's* or *Policletus's*, or whomsoever men list to select of cunning Artificers, and he shall plainly see, that these inanimate and senselesse *Colossos's*, shall decay and corrupt with time, whereas those liuing Sanctuaries shall bee immortall, and continue for euer. Shall we feare (Beloued) lest Altars and Ima-

Ambros. lib.
2. de offic.
c. 28.

Hieron. ad
Demetriadem.

ges be taken away, or Churches loose somewhat of their Grace and Ornament? I must tell you with Saint *Ambrose*, that neither our Prayers nor Sacrifices stand in need of such trimming, *Ornatus Sacramentorum redemptio captiuorum est*, the best adorning of Sacraments, is not Tissues and Silke, or embroidered Canopies, or spangled Crucifixes, or painted Poppets, or any the like facings, wherewith Poperie sets forth her Altars, more like Pageants then places which saue of Christs simplicitie, but the redeeming of Captiues. Let others therefore (saith *Hieron*) cloathe the walls with Marble, let others bring in vast and mountainous Columnes into Temples, and beguild the heads of them, which yet are not sensible of their ornature; let them interlace their Portices with siluer and Iuorie, and beset their Tables with Pearles and Diamonds: truly, set superstition apart, I reprehend it not, I disswade it not, euery man abounds in his owne sense, and it is a great deale better

ter to doe this, then to suffer ones gold to canker and rust in his Coffers (nay, I am constrained to say, that our times neede spurres and pricks to rouse men vp to bee more mindefull of Gods House then they are) but yet you must thinke of another thing too; Cloathe Christ in the poore, visit him in the sicke, feede him in the hungry, entertaine him in the destitute, instruct him in the ignorant, offend him not in the weake; then shalt thou raise vp Altars vnto Christ, not of stone, which moulder and decay with age, but living Altars, which shall send vp sweet Sacrifices of prayse and thanksgiuing, both for themselves and thee. I would haue no man to obiekt the Temple of *Hierusalem*, wherein were placed the Table and Cherubins, and Censer, and Arke of pure gold; then, were these allowed of the Lord, when the Priests did offer sacrifices, and when the bloud of Beasts made the attonement for their sinnes, although all things were but then in a figure, and written for our instructions,

1er. 7.

on whom the ends of the World are come, but now what should we admire those Altars, whose couering our Sauiour Christ pronounced to bee but vn-righteous *Mammon*, or those Censers whose metall Saint *Peter* was not ashamed to confesse that hee had none of; crie not therefore, *Templum Domini*, *templum Domini*, the Temple of the Lord, the Temple of the Lord, as did sometimes the Iewes, *1er. 7.* Hee is the temple of the Lord in whom true faith dwelleth, who is clothed with Iustice as with the vaile of the Tabernacle, in whom not Temperance alone, or Abstinence sing their parts, but in whom the whole set of Vertues make a compleat Quire; wouldst thou therefore, like the Gentiles, build an Altar, and yet not as did these *Athenians* to the vnknowne god? why, see matter and stuffe prepared to thine hand, the Prophets and Apostles for the foundation, *Christ* himselfe for the chiefe corner Stone. Wouldst thou lay it ouer with pure and refined metall? why, see the Word

Word of God; it is like gold seven times purified in the fire. Wouldst haue a Beast to slay? mortifie and kill thy beastly affections, which otherwise would kil thee. Wantest thou a Knife to kill them; take the Sword of Preaching, not into thine hand, but into thy heart, that is it which is sharper then a two edged sword, and cutteth to the diuiding and separating of soule and spirit. Are all these things prepared, and lackest thou yet fire to consume them? why, Zeale must be that fire, without which, all these will profit thee nothing. O Beloued, if these were the Sacrifices of the *Romanists*, or these the Altars of Papisme, I would change my speech, and most heartily request you to ioyn hands with them, and let the seamelesse coate of Christ to suffer rupture and diuision no more betweene vs: no longer should thy blessed Name (sweet Iesus) beare reproach among the vncircumcised Infidells for our separation; but if their Altars bee but the Popes Exchequers, and the Priests but like the Publicans,

*Erasm. in
annot. ad
Hieron.
Epitaph.
Paule.
Bernard. in
Avolog. ad
Gul elnum
Abbatem.*

which sit there at the receit of custome,
Exite è Babylone, Goe out of *Babylon*,
let vstreate no longer with her vpon
Articles of agreement. What *Erasmus*
saith of the Altars of our time, the same
verdict *S. Bernard* giues of the Altars of
his time: by the sight of such sumptuous
and wonderfull vanities (saith he) men
are more incited to offer then to adore.
Thus riches are swallowed vp by ri-
ches, thus money drawes in money, be-
cause I know not by what meanes (but
so it is) where men see most, there are
they most willing to giue. On Altars
therefore, is presented the beautifull
portraicture of some Saint, and it is
thought so much the more holy, by
how much the more beautifull. Men
runne to kisse it, they are invited to in-
rich it, and more are astonished at things
curious then inclined to adore things
religious; O vanitie of vanities, and
yet not greater vanitie then madnesse,
the Church abounds in the walls, and
wants in her poore; shee cloathes her
stones with gold, and leaues her sonnes
naked,

naked, to the cold; the maintenance of the poore, serues to satisfie the eyes of the rich, the curious find matter to delight them, the distressed finde no bread to sustaine them. But are these the deuotions which Rome so vaunteth of? Well might Saint *Austin* then with those of his time to forbear Sacrificing, and Altars, if this bee all the fruit of them. Alas, he shewes himselfe farre from allowing such impostures; *Si habes Taurum pinguem* (saith hee) *occide pauperibus*, If thou hast a fat Bull, reserue him not for the Altar, as if Iewish or Gentilish Sacrifices were in vse, but kill him for the poore, though they cannot drinke the bloud of Goates, yet they can eat the flesh of Bulls, and he which said vnto thee, If I hunger, I will not tell it thee, will then tell thee I was hungry, and thou gauest mee to eat. But what Altar then would he haue vs to erect to God? what Sacrifices thinks he, ascend best pleasing in his sight? why, he turnes vs to the Psalmist, *Offer vnto the Lord, the Sacrifice of praise, an humble*

*August. in
Psal. 41. &
Psal. 49.*

humble and a contrite heart shalt thou not despise: So then wouldest thou build an Altar? why, the loftiest Altar thou canst build, is a lowly heart: wouldest thou haue something to offer; see an oblation, passing the bloud of Goates and Calues, a Sacrifice of praise and thanksgiving. Well might we feare, lest God should haue required something without vs, something in the house that the Moths had corrupted; something in the Garner, which the Mice or Vermine had consumed; something in the field, which the Foxe or Wolfe had deuoured: but hee sends vs to our selues, and to our inmost Closet, which none but God can vnlocke. *Aratua conscientia tua*, (saith *Austen*) thine Altar is thy conscience, offer thereon the Sacrifice of praise. Wee are secure, wee goe not into *Arabia* for Frankincense, neither doe wee rippe vp the bowels of the earth for stones, to beautifie our Altar, if *Paul* could finde an Altar abroad; know, *Christians* haue it at home, within their owne breasts, and thus I come from

from the thing found by our Apostle, an altar to the Title thereof, *An inscription to the unknowne God.*

Here doth the *Apostle* warrant that commendable vse among Controuerſie Writers, of confuting the Aduerſarie by testimonies drawne from their owne writings. It was *Elephas's* Logicke against the vaine Boaster; thine owne mouth condemneth thee, *Iob 15.* Saint *Pauls* against Heretikes, that such are condemned of themselves, *Tit. 3.* to say the truth, seldome hath fallshood proued true Liege-man to it selfe, but in some circumstance or other hath beene its owne enemy, and borne witness against it selfe. *Isidore* therefore, that I may vse his words, termes the argumentation of the Apostle in this place, ἀμάρτυρον ἀνάρτητον, inexpugnable and beyond all contradiction, taking lyes in ambushment, and weakning error by setting it at variance within its owne doores. It casts out Devils through *Belsebuch* the Prince of the Devils, and a Kingdome diuided against it selfe, can-

Mat. 12. 25.

Hieron. E.
pist. 84.

not stand. The ground of these consequences, is that Maxime in Philosophie, that there is but one truth, which neuer disagreeeth with it selfe. Hence was it, that the ancient Fathers, *Clemens*, *Iustine Martyr*, *Origen*, *Austen*, *Hierom*, refuted the Gentiles, by the writings of the Gentiles, by *Plato*, *Aristotle*, *Cicero*, *Trismegistus*, and the like; that *Iulian the Apostata* cryed out, *proprijs pennis configimur*, Wee are wounded with our owne Quills, out of our bookes they take weapons, which in fight they vse against vs. Hence it is, that in imitation of their warfare, wee assault *Romes* Gates with her owne Legions, that we discerie mutinies amongst her Captaines, dissentions in her Cohorts, whisperings within her Camps, and bring them into the field the one against the other; Schoole-man against Schole-man, Iesuite against Iesuite, Cardinall against Cardinall, Consistorie against Consistorie, Pope against Pope; and yet, if we would goe further, wee may chance to meete with *impudicos*, as Saint *James* termes

termes him a double soul'd man, *Bel-
larmine Antibellarmino*, in the same
Author. In a word, should a Councell
of all their Writers, both ancient and
later, be called, and should some one or
other bee question'd for any Tenent in
Diuinitie, he should need to vse but S.
Pauls policie in the councell at *Hierusa-
lem. Men and Brethren I am a Pharisee,
the son of a Pharisee, of the hope and resur-
rection of the dead, I am called in question,*
or rather, I am a poore Catholike, I
hold not the Popes vniuersall authori-
tie, nor his jurisdiction in the temporal
affaires of Princes; I am not of opinion
that men haue free Will, or that the
Works of any can be meritorious; he
should see streight a dissention would
arise and a combustion, which all the
holy Water in *Rome* could not quench;
How many would say, *We finde no euill
in this man, if a Spirit or an Angell hath
spoken vnto him, let vs not fight against
God.* Thus would the multitude, like
those Pharisees & Saduces, be diuided.
But I leaue this taske to those, who haue
dis-

Act. 23.

2. Tim. 3.

displayed to the World sufficiently the Papall warres, and intestine dissentions of *Rome* in iust Volumes; it is the method of *Bellarmino*, obserued by him almost in euery question; first, to set downe the sundrie opinions of the Doctors of his Church, before hee relates his owne, and therefore I referre the learned & iudicious thither. The principall Lesson I would commend vnto you hence, is the citation of Heathenish inscriptions or writings in diuine matters. What will some say? is Saint *Paul* now come to quote inscriptions? why, hee hath taught vs that the *Scriptures* are sufficient to teach, to instruct, to conuince, to reprove, that the man of God may be perfect in euery good worke; how is it then, that hee flies at this time to the inscriptions of the Gentiles, and dedications of vnhalloved Altars? Nay, hee which professed his comming, not to bee in the wisdome of men, in so short a space as one short Oration, twice seekes he to strengthen his cause by citing the hand-writings of the Gen.

Gentiles? first, an inscription; and see, scarce three verses betweene, and another dictate of one of their Poets, *ὅτι καὶ ἡμεῖς ἐσμεν*, we also are his generation. But the Fathers doe note on these places, the prudence of our *Apostle*, which amongst prophane men useth the testimonie of prophane authorities; giuing them as it were, their foode in due season, and applying physicke to the temper of his Patients; becomming all things vnto all men, vnto the *Jew* a *Jew*, vnto the *Gentile* a *Gentile*, that hee might win them vnto Christ. For what more cleernesse can there be, then to make men themselues parties in the prooffe, Iudges in their owne case, and witnesses against themselues. How can one better confute the *Jewes*, then by their Paraphrasts dispersed, as well in their *Cabals* as in their *Talmud*? how should a man reason better against the *Epicure* and *Atheist*, then by bringing the world and creatures therein for witnesses; for those are the Records which they loue best, and most beleue, and

Verf. 28.

Matth. 2.
Ioh. 21.
Euseb. l. 4.
c. 8.
Basil. Orat.
ad Adolesc-
cent.
Ambros. E-
pist. 25. ad
Eccles. Ver-
cell.

2. King. 2.

and from which they are loatheſt to de-
part? how can one ſoundlier confound
the Naturaliſt, then by the things that
euery man readeſ in his owne nature,
which hee findeſ inſcribed in his heart,
and haue been vttered by natural men?
Thus God himſelfe doth often-times
ſute his manner of calling men to their
condition of life. The wiſemen which
were *Aſtronomers*, he called by a ſtarre;
Peter a Fiſher-man, by a draught of
fiſhes; *Iuſtine*, ſometimes a Philoſo-
pher, by a ſentence of *Plato's*, as him-
ſelfe confeſſerth, and *Dionyſius Areopagi-
ta*, of the ſect of *Stoikes* or *Epicures* (as
Ambroſe ſuppoſeth) by theſe poems and
poeſies of naturall wiſe men. Certainly,
ſeeing it hath pleaſed our *Apoſtle* to
quote the authoritie of natures Secre-
taries, I meane, the Inſcriptions and
Sentences of Philoſophers, in points of
ſo great moment, as the Diuinitie of
Chriſt, and Mans Creation, and ſince
we ſee the Spirit of God to haue ſweet-
ned the waters of curſed *Iericho*, and
made whoſome drinke of it for the
-children

children of the Prophets, as also to haue quickned and made fertile these wild stocks, and caused them to bud and bring forth fruits of righteousness and faith, in so noble a person as was *Dionysius*, a Iudge of the *Areopage*, as likewise in *Damaris*, and others with them; I cannot, by the way, but condemne those, which either thinke the studie or citing of humane Writers in diuine exercises to bee altogether vnlawfull. The maine prejudice against these citations happens from a wilfull blindness of a peruerse generation, which hath not after so many yeeres tutoring, learned to distinguish betweene the lawfull vse, and the abuse of a thing. I confesse, as it was more in practice in the primitiue Church, then now it is, to cite such Authors, so was there then another reason for the same, then now there is. The Fathers were then to deale with *Ethnickes*, and sometimes with iudicious and learned Philosophers (as was the case of Saint *Paul* now at *Athens*) where it would
not

Vide Lo-
rin. in Act.

Barnard. in
Cant. serm.
9.

Hieron. ad
Eustach.

not haue booted to haue vrged the Prophets or Apostles, which were in no credite with them, and therefore the example of those men can yeeld no sufficient pretence to any man now a-dayes, to make preaching the Gospel to be a rapsodie or medley of *Greeke* and *Latine* Poets; *Bernard* sayth truly, that humane erudition, too much of it, is but *Vinum inebrians*, Wine that maketh a man drunke, *implens, non nutriens; inflans, non edificans*; rather glutting then nourishing, and puffing vp then edifying; and to such as make their Auditors surfet vpon such raw and immature fruit, wee may say with *Hierome*, *Quid cum Psalterio Horatius, cum Euangelistis Maro, cum Apostolis Cicero*, What makes *Horace* with the Psalter, what *Virgil* with the Euangelists, what *Cicero* with the Apostles? Nay, wee all know how vnseemely a thing it is, for a Subiect to sit vpon the same Throne with his Prince, or an Hand-maid to beare equall rule in the house with her Mistresse, or the Dogs,

as our *Saviour* termes these forrainers, to possesse the roome and place of the Children ; yet let mee say thus much, that the Subiect may make way for his Prince, the Seruant attend his Master, and the Hand-maide her Mistresse. There is yet an *Atheist* in the world, which sayth in his heart, there is no God ; to him wee may send *Cicero*, a man as ignorant of the Scripture as he incredulous of them, which shall certifie him of the consent of all Nations, in acknowledging a Diuine power. There are yet of the Sect of the *Epicures*, which bid vs cate, and drinke, and sport ; for after death there is neither Heauen nor Hell : to these wee may oppose, *Homer*, if blind, yet seeing farther perhaps then they into the state of men deceased. There are of the *Stoickes* still remayning, which mind not the prouidence of God, but referre things to destinie ; to these the *Orator*, or *Plato* that *Atticke Moses* will reple, that Gods prouidence extends it selfe vnto all things, and that there is no-

Z

thing

Mat. 13. 26

*Cicer. 1. l. de
nat. deor. &
1. Tuscul.*

*Homer. 1.
liad. 1. m
princip.*

*Cic. 1. 2. de
nat. deor.
Plat. in Ti-
mae & lib.
10. & 11.
de repub.*

Mat. 12. 41.

Mat. 12. 42

thing is so base, which yet he doth not mind or order. Is this now to make the Pulpit a Philosophers Schoole, or rather the Philosophers Schoole a foot-stoole vnto the Pulpit, and an hand-maid vnto Diuinitie, that it may the better proceede in the necessarie worke. I know not what others may conceiue, but me thinkes, this meditation should spring vp in the heart of euery good Christian. Good God, are those perillous times to ensue in our dayes, which thou foretoldst by thy Apostle, or are the minds of men decayed with the whole fabricke of the world, that thus *Hethens* should professe what *Christians* doe not practise, and the Disciples of Nature proue greater Masters then the Schollers of the Gospell? Beleeue it (beloued) these are those Niniuites which will rise vp in iudgement against vs, these those Queenes of the South which will condemne vs, for they had not those lights that wee haue, and yet saw farre more then many of vs doe; Truly doth S. *Hierome*

ob.

obserue vpon *Dan. i.* that if you turne
ouer the books of the Philosophers, you
shal find part of the vessels of the house
of God there, in *Plato*, that God was the
maker of the world; in *Zeno* the Prince
of the Stoickes, you may discover Hel,
and the immortalitie of the Soule; al-
though they yoaking the truth with
falshood, may be said with *Nabuchad-
nezzer* King of *Babylon*, to haue taken,
not all the vessels of Gods house, but
some onely, and those not whole nei-
ther, but crackt and broken. Some-
thing you may find in *Plato* that is bor-
rowed from *Moses*, whom hee meanes
alwaies, as some ghesse, by this phrase,
ὡς αὖτε καὶ ὁ πάλαιος λόγος, as the old anci-
ent speech hath it; something in *Ho-
mer*, that he might be beholding to the
same for, especially that in his fourth
Iliad. *Parents are to be honoured that wee
may be long liued*; where hee relisheth
of the fift Commandement, Honour
thy father and thy mother, that thy
dayes may be long in the land that the
Lord thy God giueth thee. Nay, *Da-*

*Arctius loc.
commun.
pag. 154.*

Chyt. prole-
gom. in
Gen.

uid Chytreus affirms the writings of Philosophers touching manners, to be as it were, a certaine Commentarie vpon the five former Commandements of the latter Table. Now, tell mee I beseech you, why after the great captiuitie that *Iaphets* posteritie hath suffered vnder Sathan, God hauing sent his Apostles, and vs their Successors, in preaching the VWord, to build an house vnto him amongst the Gentiles, why I say, we may not lawfully vse those instruments which once were dedicated to the Tabernacle, or restore those things to the Temple which once were stollen from the Temple, or burn those lamps in our Sanctuarie which were lighted at the Altar; and haue all this while lyen vnprofitably in the treasure-house of the God of the King of *Babylon*. I am not ignorant that this course hath found inuayers in all Ages. It is related that *Hierome* was whipt in his sleepe by an Angell for too much adding himselfe vnto *Ciceroes* workes: I am sure, that waking, *Magnus* scourged

Hieron. E-
pist. 103.

Hieron. in
Epist. ad
Magnum.

ged him, *quasi candorem Ecclesie Ethnorum sordibus pollueret*, as if he polluted the candor of the Church with the filth of the Ethniks. The Fathers therefore, not one or two, tooke in hand this subiect, and were constrained to cleere themselves of those aspersions, which the ignorant & vnlearned cast on them.

To be brieft, I find, that they denie not the vse of humane learning to be lawfully vsed in Diuine and Ecclesiasticall exercises, so that these foure conditions be obserued. The *first* concernes *the end*, that it be produced either to illustrate and confirme our owne doctrine, or to conuince the Heathenish opposers of it; for, Philosophers if they haue spoken any thing consonant to our beliefe, wee are not onely not to bee afraid to meddle with it, *sed etiam ab ijs tanquam ab iniustis possessoribus vindicandum*, but also, wee are to challenge it (sayth *Austin*) as being detayned by vniust possessors. Wee are not to shun learning, because they say, *Mercurie* was the first inuenter of let-

*Aug. de
doct. Christi.
l. 2. c. 40.*

1. Sam. 13.

20.

Exod. 12.

35.

Hieron. Ep.
ad Magn.
num.

ters, neither are we to reiect vertue and iustice, because the Gentiles dedicated Temples to the worship of them. Nay rather, whosoever is a good *Christian* will acknowledge the truth to be his Masters wheresoever hee finds it, and thinke it no villanie, so long as it benefits his Lords worke, either to goe downe to the *Philistines* to sharpen his Axe, or to borrow of the *Egyptians* gold and siluer for the building of the Tabernacle. *Iulian the Apostata* (saith *Hierome*) in the *Parthian* warre, wrote sixe Bookes against *Christ*, and according to that of the Poets, wounded himselfe with his owne sword. *Si contra hunc scribere tentauero* (saith hee) *puto interdices mihi ne rabidum canem Philosophorum & Stoicorum doctrinis, id est, Herculis claua reperiuiam?* If I should attempt to write against him, wouldst thou forbid me to strike this mad Dog, with the doctrines of the Stoickes and Philosophers, that is, with *Hercules's* Club? To omit the practice of the ancient Fathers in the primitiue Church,

Apol.

Apollinarius, Dionysius, Tatianus, Clemens Alexandrinus, Origen, Tertullian, Cyprian, and others, which *Hierome* names to haue defended, during the persecutions, the Christian Faith out of the Dictates of naturall men, latter ages haue afforded examples of like industrie, *Aquinas's* foure books against the Gentiles, *Lullies* demonstrations of the twelue Articles of the Creede, out of the booke of nature, *Marneyes* truenesse of Religion, maintained by sentences of Philosophers & Poets against *Atheists, Epicures, Pagans, Iewes, Mahumetans*, and other Infidels: but what doe wee stand vpon humane testimonies, when wee see the victorious Orator *S. Paul*, who as *Origen* saith, *Sanctificabat prophana & faciebat Ecclesiastica*, did sanctifie prophane writings, and make them Ecclesiasticall, not once or twice drawe natures Poignard against the Gentiles, and like warlike *Dauid* smite off *Goliabs* head with his owne sword. The *Athenians* he presseth with *Aratus* testimonie, the *Corinthians* with *Menan-*

Orig. hom.
31. in *Luc.*

ders, the *Cretans* with *Epimenides*, one of their owne Poets, *ῥηϊνες ἀνὶ ψαύου κακὰ-
θάρια γαστήρας ἄπλας*, the *Creeets* are alwayes lyars, cuill beasts, slowe bellies, and as if this were not enough, see how hee wrests in this Chapter an inscription, which he spyed by chance vpon an Altar, and conuerts it to an argument of Faith.

The second condition is, that the prophanenesse or Ethnicisme in them bee castrated, not so much in the Presse, as in the mouth; for by this meanes wee gather the Rose (saith *Theodoret*) and yet leaue the Bryar; wee take the gold, and let the drosse goe; we are to deale in these cases (saith *Hierom*) as God commanded the *Israelites*, *Deut. 21*. If they saw amongst the captiues a beautifull woman, and had a desire vnto her, and would make her their wife, they were to shaue her head, and pare her nailes, and put the rayment of her captiuitie from off her, and then they might marrie her. So, if we be enamoured vpon secular wisdome, and for the beautie and de-

*Theod. de
affect. Gra-
cor.*

*Hierom. Ep.
ad Magnū.*

decencie thereof, doe desire of a captiue Maid, to make it an Israelite, *Quidquid in ea mortuum est idolatrie, voluptatis, erroris, libidinum, vel praeide, vel rade*, whatsoeuer is dead in it, whether it bee idolatrie, or wantonnes, or error, or lasciuiousnes, we must either pare or shaue, and then we lawfully beget of her household seruants vnto the Lord God of Sabbath. Neither need shee distaste her because shee is an alien; for *Osee*, as we reade, took a wife of whordoms, *Gomer* the daughter of *Diblain*, yet loe, of that Harlot is born vnto him *Iezrael*, that is, the seede of God.

The third *condition* is, that wee alwayes so vse humane learning, that wee euer giue the Scriptures the vpper hād: we are to remember (saith *Austen*) that as much difference as was between the riches that *Salomon* had to build the Temple, and those which the *Israelites* borrowed of the *Egyptians* to build the Tabernacle, so much and more, is betweene the testimonie, which Nature giues to the God-head, and that which the

*Aug. lib. 2.
de Doctr.
Christ.*

Ambros. 2.
de Abra-
ham, c. 10.

the Scriptures bring to it: which being well considered, the contention (as the Fathers obserue) between *Hagar* & *Sarah*, may be compos'd, if *Hagar* flout not *Sarah*, as if she were barren; nor *Sarah* exclude *Hagar*, as being her hand-maid.

The last condition is that, which Rethoricians doe giue in the like case, that humane learning be vsed in Ecclesiasticall exercises, *Non ut esculentis sed ut condimentis*, not as meate but as sauce.

It were a madnesse, because lace sets out a garment, therefore to make a garment of lace onely, or because tapestrie and hangings do grace the house, therefore to omit timber & stones, the more substantiall stuffe in building. Poets and Orators are not the solid meates which must nourish, but the junkets which do prouoke the appetite, *δείπνῃ λήγοντ' ὁ γλυκὺ πρῶτον* (saith *Pindarus*) *sub finem cænae*

Pindar.

dulcis est placenta, whereupon, as *Gratian* obserues, *Gregorie* blames not those Bishops, which studied and applyed these things, *Sed qui contra Episcopale officium pro lege Evangelica grammati-*

Grat. de-
cret. dist.
37.

cam

cam populo exponebant, but those which contrarie to the office of a Bishop, in stead of expounding the Gospell reade a Grammar Lecture vnto the people, such as for wholsome foode proposed Pepons and Onions, and I know not what old ends of rotten rags to digest; as if hee were no body which compiled not an whole *Homers Centons*, or a *Virgils Centons*, and vented them al at once to his Auditorie. Otherwise, who can denie, that in these things, an intelligent hearer may get some profit by hearing, as well as an other by reading; as for those of the opposite opinion, I could wish them more charitie then to grudge that other men see with two eyes, because they can see but with one, and will leaue them with that counsell of *Hierome to Magnus, Ne vescuientium dentibus edentuli inuideant, & oculos caprarum talpæ contemnant*, that if they want teeth, they would not enuy those which eate with them, nor contemne the eyes of Goats, if themselues be Wants and starke blinde. And so I come from the
for-

Hieron. in
Epist. ad
Mag.

formale of the Title, the *inscription*, to the *materiale* or substance of it, to the *unknowne* God. I found an Altar with this *inscription*, to the *unknowne* God.

Pausan. l. 1.

*Hieron. in
Tit. c. 1.*

Matth. 4.

In diuers Authors, I finde a diuerse reading of this *Inscription*, *Pausanias* in his *Atticks*, remembers such a writing, vpon an Altar in *Athens*, but he puts it in the plurall number *θεῶν ἀγνωστων*, of the vnkknown gods. The greek *Scholiast* relates it otherwise: *θεῶν Ἀσίας καὶ Εὐρώπης καὶ Λιβύης θεῶν ἀγνωστων καὶ ἑτέρων*, to the Gods of *Asia*, and *Europe*, and *Lybia*, to the vnkknown and forren god. And to this, most of the *Latine* Interpreters do cleaue, yet it followes not, which *Hierome* from hence would inferre, that *S. Paul* quoted but part only of this *Inscription*, to circumuent the *Athenians* therewith, whereas the former part mentioned more gods then one; for how could they but take him tripping, if with fraud as the *Iesuits* vse the Fathers, or the Deuill the *Psalmes* to Christ, he had mis-repeated a writing so ready at the point of euery mans tongue. But this seemes to haue
beene

beene his scope; The *Athenians*, more like God Almightyes then men, made or imagined whole armies and bands of Gods; now amongst all those many whom they knew (and, alas, how could they know any that were not) there was one (and he the only one indeed) whom they knew not; him therefore the *Apostle* vrgeth by himselfe, because they pretended, that him alone they ignorantly did worship, presuming of some knowledge of the rest. Concerning the occasion which moued the *Athenians* to frame such an inscription, Writers doe not lesse differ then vpon the words; *Chrysostome* thinks that they erected this Altar, lest when they had admitted a number of forraigne gods, there might bee yet some left out that might take it ill or vnkindly at their hands, whom they know not. *Laertius* in the life of *Epimenides*, giues this reason of it. When the *Athenians* (saith he) were afflicted with a sore pestilence, *Pythia* gaue them this answer, that they should expiate the City, and appease

Chrysost. ad
locum. & in
Ep. ad Tit.
hom. 3.

Laert. lib. 1.
in *Epimen.*

appease the indignation of some higher powers against it; wherupon they rig'd vp a ship, and sent it by *Nicias* the son of *Niceratus* into *Creete*, to fetch *Epimenides*, who comming vnto them in the 46. *Olympiad*, expiated the City, and caused the pestilence to cease, by this meanes. First, hee brought white and blacke Sheepe into the *Areopage*, and suffering them to stray which way they list'd, gaue in charge to those which followed them, that wheresoeuer any of them rested of his owne accord, they should there sacrifice it to the vnknowne God: and hereupon (they say) the plague ceased, and the custome began amongst the *Athenians* of consecrating Altars with this Title. Howsoever, I can see no probabilitie, for *Lorinus's* dreame of God hidden in the flesh, or conceal'd in Sacramentall species; and as small for *Baronius's* conceit, that the *Athenians* by vnknowne, meant *inuisible, imperceptible, or vneffable*; the Apostle, especially in the former Verse, noting ignorance in them,

of

Lorin. in
Act. c. 17.

Baron. Ann-
nal. Tom. 1.

of the God-head, rather then such knowledge, by branding them in the forehead, with a marke of *too much superstition* for their paines. Many good obseruations may from hence bee gathered; as first, from the worshippers themselves, we may collect the malice and cunning of *Satan*, that alwaies would draw vs as neere his confines of darkenesse as hee can; for better considers then wee doe, how that the will wills no more then the vnderstanding vnderstands, that *ignoti nulla cupido*, the lesse we know God, the lesse we loue him; the farther he is from the reach of our apprehension, the farther from the affection of desiring; the more out of sight, the more out of minde: besides, hee knowes by experience, that ignorance, the mother of blind deuotion, is the step-mother to all Religion; that on the contrary side, the sunshine of the God-head dispels the mists of superstition, that God is so sweet and infinitely full of delight, that whosoever knowes him, cannot chuse but affect him:

him: Lastly, that knowing is the light of the soule, the enemy to fraud, the tamer of the affections, the bridle of perturbations, the rule of zeale, and the Starre which must conduct vs to our heauenly *Hierusalem*; so that the whole powers of hell, seem'd to haue had a finger in this deuillish stratageme, that when the Gentiles should know their *Iupiter*, and *Mars*, and *Diana*, and *Neptune*, which were no Gods, but Deuils in Hell, the true God which was the maker and gouernour of all things, *hee* should not haue so much as a name afforded him, *hee* should passe among them, for the *vnknowne God*. Note but the forme of our *Apostles* arguing, I perceiue (saith *hee*) that in all things you are too superstitious, *there* is the *question*, or *ὑποτιμή*, the *conclusion*, his *prooffe* lies in the Verse following, *for, as I passed by and beheld your deuotions, I found an Altar with an inscription to the vnknowne God*; see an argument drawne *à proprio*, from a proper adjunct of superstition, which is ignorance

rance of the true God. All implying as much as this, that deuotion which is practised without the knowledge of God, or presupposing God as vnknowne, the same deuotion is superstitious. A perfect Touch-stone, in my minde, whereby a *Christian* may without much labour and difficultie, make tryall of his Religion; and giue iudgement of the fairh he professeth. And, alas, what shall wee then say of the *Romane* Religion? will it, thinke you, endure the touch of this stone, and not discouer it selfe to bee counterfeit? The *Scripture* which *Origen* compares to *Iacobs Well*, where not onely *Iacob* and his sonnes, that is, the learned, but also the *Cattell* and the *Sheepe*, that is, the rude and ignorant doe drinke, and refresh themselves, the Pope locking them vp in a tongue vnknowne, that the people may not vnderstand them, doth hee not what lyes in him, make God to bee to the Laitie and common sort vnknowne? *Prayers*, which are the Masters of request to our heavenly So

A a

ueraigne,

Greg. in
Mat cont.
Celsus.

ueraigne, when the Pope restraines them to *Latine*, and commands them to be vttered in a strange tongue, is not this to parlie with God, as with a forraigne Prince, and to present our supplications to him, as to a God vnknowne? *Disputations*, whereby the falshood is winnowed from the Truth, like Chaffe from Wheat, and the great cause of mans saluation, cleeres it selfe before the face of the world, of false imputations; the Pope, by forbidding it to the *Laytie*, vnder paine of Excommunication, what doth hee but leaue men in suspence and doubtfulnesse of the truth, and as farre as disputes can satisfie, make God in many most needfull cases vnknowne? *Faith*, the hand which layes hold vpon the heauenly promises, and is the very foundation of things hoped for, the Pope extolling the *implicit* or *vnfolded belief* of the ignorant, what doth he but by this course settle our confidence, and trust, and deuotions vpon the apprehension of God vnknown? Much more might I adde to
the

the same purpose; but this ignorance of God is so foule a fault, that if a man excell'd *Salomon* in all the wisdom of the world besides, it would profit him little; nay, I may boldly say, that in the maynest points of his knowledge, the simplest *Christian* which knowes God, would be able to tute him, and be his Teacher: and therefore, by these few instances of Popish blindness, I hope you may see how little reputation our aduersaries doe gaine by nourishing ignorance and blinde deuotion in the minds of poore Christians. Not to trauell farre for examples, let vs consider the *Athenians* of whom my *Apostle* speakes, in my Text, famous for their wisdom and policie, hauing had the most flourishing Empire of all *Greece*; famous for their iustice and equitie, hauing the renowned *Areopage*, a Court to which *Aristides* attributed no lesse force in deliuering Iustice, then to the Oracles in fore-telling things to come; famous for their profound knowledge in Philosophie, amongst whom, *Socra-*

tes, Plato and Aristotle, those great lights of Europe were admired and extolled; how shallow yet they were in their professions, how little they waded in many most necessary points of Philosophie, and all because of this vnknowne God. The *Moralist* wasted many a tedious night in the discussion of this one point, what was *summum bonum*, the chiefe good and felicitie of a man in this life; *Varro* numbers in his time, 288. severall opinions of Philosophers, touching this one thing, and yet scarce any of them which stumbled not at the very Threshold of his Art, and all because that this God was vnknowne. The *Naturalists* disputed as much, concerning the subiect of his science, the World, what might be the first cause of it, and yet after all their debatements, and vnreconcileable contradictions, hardly was any found which attained vnto it, and all, for that this God was to them vnknowne. The *Astronomers*, which gaze vpon the Starres, slumber at the first moouer of the

the Spheares, they which could foretell the Eclipses of the Sun and Moone to come; saw not their owne Eclipse which was present, and that because God was as then vnknowne. The *Statists* and *Politicians* (it were much to recount the seuerall opinions they broached, about the *conuersions* and *period of Empires*, whether they were caused by *numbers* or *destinie*, or *coniunctions of the higher Planets*, or an *excentricall motion of the Earth*, or *Comets*, or *Eclipses*) few or none atchieued vnto the truth herein, the reason whereof can bee no other then this, that this God was to them vnknowne. But lets leaue Philosophie awhile, and consider the Art of Arts, Christianitie, how God stands there in the fore-front of the Schoole, and bids vs learne him first, before we turne over a new leafe, if we would bee perfect Schollers in other Precepts: he is the rule wherby we are to order and conceiue of all things tending to his worship; so farre is a man a good Diuine as he knowes him; other

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subtilities are but hedges to fence the truth from the assaults of Heretikes, they may scratch and teare both sides in handling, but that *unum necessarium*, that one thing needfull, needfull for thee *Martha* and euery good Christian, is the knowledge of this God: we may take a taste, if we list, in those Religions which haue swarued from the truth; whence is it, that most of their errors haue proceeded, if not from the not knowing, as they should doe, this God? Did the *Schoole-men* consider the *power of God* vprightly, they would neuer attribute vnto him the working of contradictions in the Sacrament, which argue an impotencie rather then a power in the Diuine Maiestie: did the *Iesuites* truly estimate his *truth and veritie*, they would not be so impudent, as to make him the Patron of equiuocations and mentall reseruations; did the *Popish Doctōrs* weigh but in right scales his ieaiousie, they would not make Saints compartners with him in adoration, or in the worke of

our

our redemption, nor if they knew his *Providence*, would they, many of them, in the saluation of mens soules, allow him a meere prescience onely or foreknowledge: Nay, we our selues would not doe many things as we doe, if God were not to vs as he was to these *Athenians*, yet vnknowne: we runne to *unlawfull succours* in our aduersities; is not this because wee know him not to be *Omnipotent*? we play the *Hypocrites* and *double-dealers* in his employments, is not this because we know him not to be *simple*? we set our hearts vpon *vaine pleasures*, and decaying treasures, is not this because we know him not to be the *soveraigne good*? we liue in sinne securely without any repentance, is not this because wee know him not to bee a *iust Iudge*? we doubt of his promises, is not this because wee know him not to bee *true*? why, if we were but as learned as to know him, we would admire him for his *infinitnesse and perfection*, adore him for his *unmeasurablenesse, unchangeablenesse and eternitie*, seeke vnderstanding

ding from his *understanding*, submit our selues to his *will*, loue him for his *loue*, trust to him for his *truth*, feare him for his *power*, reuerence him for his *holinesse*, praise him for his *blessednesse*; so that in fine, hence growes our coldnesse in Religion; hence our back-slidings in pietie, hence our benumb'dnes in Christianitie, in that our deuotions are, as it were, stil directed to the *unknowne God*.

Now, *hee which conceal'd the truth of his God-head from the Prophets and Wise of the world, and hath revealed the same unto the simple*, grant that we, *using the light aright, walke not still as children of the darkenesse, and by turning away from him, the onely God whom we know*, settle our hearts and affections upon false gods whom we know not, through Iesus Christ our Lord, *to whom, with the Father and the Holy Ghost, bee rendred all Praise, Honour and Glory, Might, Maiestie and Dominion, both now and for euer more*. Amen.

F I N I S.

